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(EMBLEM)

**Ministry of Education**

**Curriculum Department**

**The National developed document for Islamic Education curriculum**

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(For public education)

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**Introduction:**

It may be obvious to emphasize that the renewal of thought and refreshing its approach is a process inseparable to the human life and his ongoing transformations.

The continuous changes in the facts and phenomena of reality and the permanent renewal in the ways and means of life require renewal and refreshment of the approach and ideas; otherwise the thought will fall behind the reality.

Accordingly the man will stay behind the social and material surroundings, the development of civilization will be stopped, and the civilization itself will be calcified and flat.

The relation between the thought and reality is controversial relation which makes both of them cause and result to the other at the same time, as always there will be a case of mutual pollination, effectiveness and affectivity, and may only stop at the time of stoppage of life and freezing of human being as he will become not be able to alienate on the earth. At that time, he will rebound from his nature of succession and urban duty, and turns to material object or non-competent creature like the rest of creatures.

Such renewable nature of thought and changeable nature of human being requires a permanent review of the means which forming the human as human being, i.e. the means and methods by which the brain is being formed and the human becomes human being.

The most important of these means at all is the curriculums of education which consider as the main approach of building the mind and personality of the human from his first steps till the end of his life.

Education is in essence is the process of forming a human or manufacturing process for him. The means, methods, and approaches of education have been developed greatly in the last phase of human history, and We knew different and various means and tools which used to influence the person or form the mind, to acquire the skills or instill the values.

Therefore, it was essential that there be a continuous process of curriculum development and reformulate its means and contents as according to the development of human thought and the multiplicity of methods and inventions, it is necessary to reconsider the curricula, the methods to present them, the means and ways used to communicate them, and the purpose of the educational process overall.

The content of these proposed criteria for Islamic education curricula comes from such philosophy of developing and renewing the curriculum as well as from the pivots of the curriculum of Islamic education for the purpose of achieving the goals and supreme purposes of Islam as a divine religion came to guide humanity in every time and place, and remove them from the darkness to light and accomplishing the happiness in this life and the afterlife.

The committee of preparing the document

## **Chapter 1**

# **The bases of the Islamic education curriculum and the reasons for developing it**

### **Firstly: the bases of the Islamic education curriculum**

This curriculum based on the following bases:

- ❖ It stems from the Holy Quran and Sunnah as they are the two sources of knowledge besides being two origins of the faith and Sharia as the Holy Quran and Sunnah shall not only be dealt with as subject for memorization, but also a subject for creating topics and building ideas and evidences, and in this case, you have to deal with them as sources of human knowledge and wisdom, and organization of life.
- ❖ Connect all the components of the Islamic education curriculum with the system of values and ethics, which came by the Islamic religion, whether individual values such as truth, chastity, and righteousness or collective values such as cooperation, brotherhood, love of work, and volunteering, sacrifice and consultation by making these values purpose and aim for each part of this curriculum and behavioral goal for all its vocabulary.
- ❖ To confirm that the achievement of the worship concept in its wide range meaning of the human's actions and behaviors is the superior purpose of each part of the Islamic education curriculum, as the objective of this curriculum is to instill this concept with all of its significances in the learners' personalities and minds as all the vocabularies of the curriculum will be linked to such concept.

- ❖ This curriculum is based on practical vision of Islam which makes the teaching of Islamic education is important introduction to form civilized and effective person who can build and develop the nation. Therefore all the entries of the curriculum shall aim to affirm behavioral objective which based on instilling specific value by making such value, an aim and objective to each part of this curriculum as Islam is a religion of values, accordingly, all its legislations, provisions, information, and ideas are not an end in itself, but the superior end is the saying of the Prophet (Peace Be Upon His Head): "I did not come except to perfect good character"
- ❖ All the information contained in this curriculum are not an end in itself but means to achieve superior objective, to reach the worship of Allah and instill the Islamic values to achieve the good life in this world and happiness in the afterworld.
- ❖ This curriculum is built on a balanced and moderate vision, both in regard to heritage or jurisprudence or contemporary reality in order to create balanced and flexible mentality which renounces extremism and understands the importance of the difference and diversity. It also seeks to the truth and takes advantage of the wisdom wherever found.
- ❖ Moreover, it is based on building an Islamic vision to universe, human, and life in the learner, as its final result must enable the learner to realize the Islamic vision to nature and universe, and the way of dealing with all the people whether they are Muslims or non- Muslims, and how do we look at life.
  - ❖ This curriculum is built on providing a comprehensive vision of Islam as a religion regulates the human life in all sides and ritualistic, economic, social, political, and cultural aspects.

- ❖ The curriculum stems from a cognitive prospective aims to focus on the ideas and values more than a focus on information where the aim of all its subjects is to communicate a value or an idea to the learners or training them on the way to access such idea or value, and not just to deliver a certain amount of information, so the learners can get the keys of knowledge.

### **Secondly: the pivots of the development**

This document is based on the following pivots:

- ❖ The constitution of the United Arab of Emirates which stipulates that Islam is the official religion of the Union. The Islamic Shari'ah shall be a main source of legislation in the Union. The official language of the Union is Arabic.
- ❖ The heritage and history of the country as they are part of the Arabic and Islamic heritage, taking into account the privacy of the state environment.
- ❖ The educational policy in UAE which based on the Islamic religion as it is the religion of the country and the faith which all the society believe in and to direct such policies to create and develop new learning forms to be in touch with the current developments in the field of learning and to improve its efficiency and effectiveness in order to achieve more adaption and response to the renewable needs of society.

- ❖ The Federal strategy of UAE.
- ❖ The strategic plan of Ministry of Education 2010- 2020 as well as all its strategic objectives related to the development of curricula and achieving high quality to prepare the student to know the society of knowledge.
- ❖ The National document for Islamic Education curriculum adopted by Ministry of Education on 2003.
- ❖ The field feedback.

### **Thirdly: the reasons of development**

The reasons of development are as the following:

- ❖ Development of the human thought and the renewal of its knowledge and the information revolution of the current time.
- ❖ Development of the educational thought and its reflection on the objectives, methods, and sources of teaching and learning.
- ❖ Renewed community and humanitarian needs on one hand as well as to change the individual needs of the learner.
- ❖ Emergence of problems that needs for participation in prevention as well as to contribute in its treatment
- ❖ Taking into account the change of the interests and tendencies of the learner as he is the pivot of educational process, to achieve the principle of suspense and attraction in learning.
- ❖ Property of stability and flexibility in Islamic thought and Shari'a that require the consideration of developments and changes which are not inconsistent with the constants and principles.

- ❖ The cultural and civilized openness and the phenomenon of globalization as a result of technical development and its influence in the education system.
- ❖ Reflection of the technical development on the education system in general and its means and techniques in particular.
- ❖ Development of the educational thought in the field of evaluation, in addition to its variety of purposes and methods to reach the comprehension and integrity.
- ❖ The urgent need for the principle of self-learning as a result of the cognitive information revolution.
- ❖ Development of self-learning styles as a result of the technology evolution

## **Chapter 2**

# **The objectives and pivots of the document of Islamic Education curriculum**

**Firstly: the superior purpose for the document of Islamic Education curriculum**

This curriculum seeks to formulate an Islamic personality: with mental understanding, sentimental sense, and behavioral belief of “the principles of Islam”, as it must be aware of the historical movement represented in the experience of the Muslim in time and place. As well as it must have systematic thinking which seeks to search for the truth to reach certainty, aware of the elements of its identity and bears in mind the “human”, whether being Muslim or non-Muslim, and the methodology to deal with.

1. The theoretical foundations of Islam are the Qur'an and Sunnah, doctrine, the Supreme purposes of the Sharia, the wisdom of the legislation, the Sharia judgments, benevolence (ethics and values).
2. The Biography of the Prophet, which represent good example, as well as the historical examples representing role models for imitation.
3. The Elements of identity: language, culture, civilization, nation, and the local society.

Secondly: the general objectives for the document of Islamic Education curriculum

- ❖ Establish the value of worship – in its wide-range meaning for all the human’s activities and behaviors - as a superior destination for human existence in this world and as an end for the life of the individual and society.
- ❖ Consolidation of the system of the individual and collective values as a pivot of the message and instructions of Islam.
- ❖ Establishing the concept of charity and righteousness as it includes the deep concepts of responsibility and self-monitoring stemming from the love of Allah and His Messenger (PBUH).
- ❖ To strengthen the learner’s relation with the Holy Quran as it is the primary source of knowledge, behavior, values, taste and beauty in order to build a Quranic mentality and personality.
- ❖ To strengthen the relation of the learner with the Hadith as it is the second source of legislation which explains the judgments, knowledge, values, and behavior of the Holy Quran.
- ❖ Achieving full knowledge of the Sharia and linking the judgments and purposes of Shara, then directing the same to build an ideal Muslim with perfect behaviors and actions.

- ❖ Affirming the concept of morals in the learner's mind and train him to exercise such morals in his daily life whether with himself or with the surrounding community.
- ❖ Affirming the awareness of the issues of faith which built on certain relation between the Muslim and the unseen world with all its components and elements.
- ❖ Developing the critical thinking which always searches for reality and looks forward to the certainty, and which realizes that the organized and systematic thinking stems from the Holy Quran and the Sunnah of the Prophet (PBUH), is the only way to get the certain knowledge in all matters related to religion.
- ❖ To instill the love of the prophet (Peace Be Upon Him) in the hearts of the learners by experiencing His noble biography in the overall daily rhythms in various aspects of human life, as it shall be presented as good example and role model in all fields, which are expected to be exercised by the learner.
- ❖ To recognize human fiducial models over the Islamic history – from the reign of the companions (may Allah be pleased with them)- till date, as these characters represents role models where the learner finds the values and ideals of Islam.
- ❖ To deepen the relation with Arabic language and its culture as it is the important pivot of building the identity and the criteria of belonging to this nation, and the slogan of Islam.
- ❖ Deepening the feeling of belonging to the Islamic nation on the basis that it is human community which associated the learner with the religion, culture, and fate. Moreover to link this belonging with the Arab

nation and UAE by building an active mentality and personality which is able to participate effectively in building and developing its society to maintain its identity, activate its role and to secure its future.

- ❖ Forming a Muslim who is able to realize the human diversity and its necessity, as he shall deal gently with the people of other different creed, color, language, or race and believes that all human beings have inviolability and sanctity imposed by Allah to the human beings whether Muslim or non-Muslim.
- ❖ Strengthen the relation of the learner with the universe and the surrounding environment to build positive relation with them based on the principles and teachings of Islam in dealing with the blessings of Allah, and how to maintain and not to waste or destroy them, and realizing their physical and aesthetic value to humanity in general.

Thirdly: the main pivots of Islamic Education curriculum:

The values and objectives of Islam:

- Worship
- Charity
- The Values

The divine revelation

- The Holy Quran
- The Sunnah

The judgments and morals of Islam

- Sharia
- Politeness

The fiducial mentality

- Faith

- The methodological mentality

The biography of the Prophet (PBUH):

- The good example
- The role models

The Identity and belongingness

- Culture and language
- The circles of belongingness

The human and universe

- The human dignity
- Tolerance
- Environment

## **Chapter 3**

# **The general standards, learning outcomes, and performance indicators for the document of Islamic Education curriculum**

**Firstly: the standards, the learning outcomes, and performance indicators for Kindergarten stage**

**The first pivot: the Holy Quran**

**The criteria: the learner shows memorization of some short suras (chapters of the Holy Quran).**

The outcomes of learning	The Performance Indicators
1. The learners memorize the following Surahs: Al – Fatihah, Al-Ikhlaas, An-Nasr, Quraish, Al-Feel	<ul style="list-style-type: none"> <li>• Repeating the surras fixed in the curriculum.</li> <li>• Recognizes the merit of learning the noble Quran.</li> <li>• Listens the noble Quran quietly.</li> </ul>

**The second pivot: I love my God**

The criteria: the learner shows their love to Allah

The outcomes of learning	The Performance Indicators
2. The learners realize that Allah loves His creatures and takes care of them. All the	<ul style="list-style-type: none"> <li>• The learner knows that Allah is the creator “Allah is my Creator”</li> </ul>

<p>things in life are gifts and blessings from Allah.</p> <p>3. The learners feel the merits of Allah through His blessings around them</p>	<ul style="list-style-type: none"> <li>• Knows that Allah is the superb provider "Allah is my provider".</li> <li>• Feels the love of Allah "My god loves me"</li> </ul>
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### The third pivot: I love my family

The criteria: the learner shows their love to their families by recognizing the values of altruism ,participation, and co-operation with the members of the family.

The outcomes of learning	The Performance Indicators
<p>4. The learners show an application for the values of loving parents and brothers.</p> <p>5. The learners imitate the values of altruism, co-operation, and participation within the family.</p>	<ul style="list-style-type: none"> <li>• The learners imitate the favor of his parents to him.</li> <li>• The learner mentions the aspects of his family's love towards him.</li> <li>• Expresses his love to his parents and family members.</li> </ul>

### The fourth pivot: I love my friends and neighbors

The criteria: the learner shows their love to their friends and neighbors

The outcomes of learning	The Performance Indicators
<p>6. The learners imitate the values of love to their friends and neighbors</p> <p>7. The learners imitate the values of cooperation and respect in their dealings with others.</p>	<ul style="list-style-type: none"> <li>• The learners appreciate the importance of the friend and neighbor.</li> <li>• The learner recognizes the rights of the friends and neighbors.</li> <li>• Perform his duties towards his friends and neighbors.</li> <li>• Achieving positive relationships with his friends and with adults.</li> </ul>

### The fifth pivot: I love my country

The criteria: the learner shows their love and belonging to their country

The outcomes of learning	The Performance Indicators
<p>8. The learners imitate the values of loving the country.</p> <p>9. The learners imitate and the values of belonging to and maintaining the country.</p>	<p>10. The learner realizes that Allah creates to him a land to live on.</p> <p>11. He mentions the public places that he likes in his district and city.</p> <p>12. Mentions his duties towards the public places in the environment around him "the school, mosque, park"</p>

	13. Expresses his love to his country.
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### The sixth pivot: I love the creatures of my God

The criteria: the learner shows their love to the blessings created by Allah

The outcomes of learning	The Performance Indicators
14. The learners imitate the values of loving the Creator of the blessings. 15. The learners imitate the value of maintain the blessings and rationalization of using them.	16. The learner recognizes the graces of Allah in the environment around him. 17. He mentions the welfare of such graces to him and the others. 18. Expresses his love to the creatures of Allah. 19. Maintains the blessings of Allah. 20. Imitates the positive behaviors in his dealing with the environment. 21. Appreciates the aspects of beauty in the environment.

### The seventh pivot: I love the creatures of my food, cloth, and house

The criteria: the learners show their concern and maintain their basic needs of food, cloth, and house.

The outcomes of learning	The Performance Indicators
22. The learners imitate the value thanking Allah for His blessings of the food, food, cloth, and house. 23. The learners imitate the values of maintaining their basic needs of food, cloth, and house.	24. The learner recognizes his basic needs in life which created by Allah. 25. Maintains his basic needs. 26. He keeps to give and participate in his basic needs. 27. Applying the values and morals of Islam in eating, dressing, and housing.

### The eighth pivot: My days and feasts

The criteria: the learners show their love and belonging to the religious and national occasions.

The outcomes of learning	The Performance Indicators
28. The learners know the religious and national occasions. 29. The learners imitate the values of belongingness and participating in their religious and national occasions.	30. The learner recognizes the meaning of the occasions and feasts, and their importance in the happiness of people. 31. Knows the importance of Friday. 32. Knows the reasons of the Muslims' happiness in Ramadan. 33. Shows pride of his country in National Day.

## **Secondly: the standards, the learning outcomes, and performance indicators for Grade 1**

### **The first pivot: the values and purposes of Islam**

The criteria: the learners show understanding to the concept of worship in the broadest sense, and self-control stems from the concept of kindness and applying the individual and collective values of Islam.

<b>The Subsidiary pivots</b>	<b>The outcomes of learning</b>	<b>The Performance Indicators</b>
Slavery	<p>At the end of Grade 1, the learner is expected to achieve the following learning outcomes:</p> <p>34. Recognizes the favor of Allah through His creatures.</p>	<p>He infers that through the following performance indicators:</p> <p>35. Contemplates the diversity and beauty of the creatures.</p> <p>36. Ask about the source of things</p> <p>37. Ask about the characteristics of the Creator of things.</p> <p>38. Link between the creatures and Creator.</p> <p>39. Knows some of attributes of God such as the ability, mercy, and livelihood</p>
Kindness	<ul style="list-style-type: none"> <li>Recognizes the aspects of the Mercy of Allah for His creatures, and expresses his love to Allah.</li> </ul>	<ul style="list-style-type: none"> <li>Expresses verbally by sentences show the love to Allah.</li> </ul>

		<ul style="list-style-type: none"> <li>• Shows that Allah created the people and creatures, and He bestows them and has mercy upon them.</li> <li>• He justifies the human's love to Allah in order to show Allah's favor upon him: as Allah created the man and bestows him with mercy and blessings.</li> </ul>
The values	<ul style="list-style-type: none"> <li>• Appreciates the value of truth and shows its importance in the world and the afterworld and warns of lying.</li> </ul>	<ul style="list-style-type: none"> <li>• Shows the importance of truth and the harms of lying.</li> <li>• Differentiates between the reward of the truthful and the consequence of liars.</li> <li>• Supports the situations of truth and objects the situations of lying.</li> <li>• Imitates and applies the value of the truth.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 1

### **The second pivot: the Divine revelation:**

The criteria: the learners show understanding and memorization of the noble Quran and the Sunnah of the Prophet (Peace Be upon Him).

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
the noble Quran	<ul style="list-style-type: none"> <li>Applying the manners of recitation, and memorizes the Surah of Al – Fatihah, Al-Ikhlaas An-Nasr, An-Naas, Al-Masad, Al-Kauthar, Al-Feel, and Quraish.</li> </ul>	<ul style="list-style-type: none"> <li>He complies with the manners of recitation.</li> <li>Recites the Surahs assigned to him correctly.</li> <li>Memorizes the Surahs of the curriculum.</li> <li>Shows the overall meanings of the surahs.</li> <li>He is keen on applying the judgments and instructions of the Surahs.</li> </ul>
The Sunnah	<ul style="list-style-type: none"> <li>He memorizes 8 Hadiths (traditions) of the prophet (PBUH), explains their words and meanings.</li> </ul>	<ul style="list-style-type: none"> <li>Reads correctly the 8 Hadiths (traditions) assigned in the curriculum.</li> <li>Infers the meanings and the overall instructions of the Hadiths (traditions).</li> <li>Applies the judgments and instructions of the Hadiths (traditions).</li> </ul>

### **The standards, the learning outcomes, and performance indicators for Grade 1**

#### **The third pivot: the judgments and proprieties of Islam:**

The criteria: the learners show applying of the judgments and manners of Islam with oneself and society.

<b>The Subsidiary pivots</b>	<b>The outcomes of learning</b>	<b>The Performance Indicators</b>
Sharia	<ul style="list-style-type: none"> <li>• He mentions the pillars of Islam, enumerates the obligatory prayers, and performs the ablution properly.</li> </ul>	<ul style="list-style-type: none"> <li>• Enumerates the pillars of Islam.</li> <li>• Mentions the names of the daily obligatory prayers of Muslims.</li> <li>• Performs the ablution by imitating the teacher.</li> <li>• Feels the importance of the prayer.</li> <li>• Always performs the obligatory prayers on time.</li> </ul>
disciplining	<ul style="list-style-type: none"> <li>• Maintains the general manners of cleanliness and immaculacy.</li> </ul>	<ul style="list-style-type: none"> <li>• Explains the importance of cleanliness for the Muslim.</li> <li>• Shows the harms of dirtiness.</li> <li>• Explains the way of cleaning his body, clothes, and place.</li> <li>• Shows his admiration for the clean people</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 1

### **The fourth pivot: The fiducial mentality:**

The criteria: the learners show their knowledge of the pillars of faith, and methodological thinking in understanding the principles of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Faith	<ul style="list-style-type: none"> <li>The learner enhances his belief in Allah The Most Merciful, The Most Gentle.</li> </ul>	<ul style="list-style-type: none"> <li>Enumerates the aspects of the Mercy of Allah to his worshippers.</li> <li>Shows the impact of compassion among people.</li> <li>Shows that the mercy towards animals is obligatory for a Muslim.</li> <li>Demonstrates how we respect the older people even they deserve criticism.</li> <li>Shows his love to the prophet (PBUH)</li> </ul>
The methodological mentality	<ul style="list-style-type: none"> <li>Imitates the value of respecting the older people even if they deserve criticism.</li> </ul>	<ul style="list-style-type: none"> <li>Explains the duty of the young people towards the old ones.</li> <li>Mentions some situation in which he respected an old one.</li> <li>Shows that the mercy towards animals is obligatory for a Muslim.</li> <li>Demonstrates how we respect the older people even if they deserve criticism.</li> <li>Shows his love to the prophet (PBUH)</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 1

### **The fifth pivot: The biography of the Prophet (PBUH):**

The criteria: the learners show love and following the example of the noble prophet (PBUH) and his followers from the Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The good example	<ul style="list-style-type: none"> <li>• He recognizes the biography of the prophet (PBUH), who was an orphan child, and shows some lessons from that.</li> </ul>	<ul style="list-style-type: none"> <li>• Mentions the birth, custody, breast feeding, and guardianship of the prophet (PBUH).</li> <li>• Listens properly to the teacher when he talks about the prophet (PBUH).</li> <li>• Illustrates the lessons from the age of the prophet's birth and custody.</li> </ul>
The role models	<ul style="list-style-type: none"> <li>• Knows the biography of Abu Huraira and his love to animals, as well as the biography of Asmaa daughter of Abu Bakr and her role in Hijrah (immigration from Mekkah to Medinah).</li> </ul>	<ul style="list-style-type: none"> <li>• Talks about our master Abu Huraira and Asmaa d/o Abu Bakr (God bless them).</li> <li>• Infers the mercy, compassion, and love of Abu Huraira to animals as well as, the role of Asmaa d/o Abu Bakr in Hijrah.</li> <li>• Shows his love to our master Abu Huraira and Asmaa d/o Abu Bakr (God bless them), in addition to his wish to follow their example.</li> </ul>

## **The standards, learning outcomes, and performance indicators for Grade 1.**

### **The sixth pivot: The identity and belongingness:**

The criteria: the learners show belongingness to and pride in their families.

<b>The Subsidiary pivots</b>	<b>The outcomes of learning</b>	<b>The Performance Indicators</b>
Culture and language	-----	-----
The circles of belongingness	<ul style="list-style-type: none"> <li>• He illustrates the duties and rights of the members of the family, and performs his duties towards them.</li> </ul>	<ul style="list-style-type: none"> <li>• Mentions the rights and duties of each member of his family.</li> <li>• Explain the importance of kindness to the relatives.</li> <li>• Demonstrates his cooperation with the members of his family through real examples.</li> <li>• Shows how to honor and obey the parents.</li> <li>• Helps to develop family relations based on amicability and cooperation.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 1

### The seventh pivot: The human and universe:

The criteria: the learners in their culture and behaviors imitate the values of tolerance and respect of the human diversity, as well as building positive relation with all the creatures of Allah.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The human dignity	<ul style="list-style-type: none"> <li>Recognizes the story of Adam, the father of the humans, and shows the lessons from it.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions that our master Adam is the father of the humans.</li> <li>Tells the story of Adam, peace be upon him.</li> <li>Infers some lessons from the story of Adam, peace be upon him.</li> <li>Shows respect to all the humans.</li> </ul>
Tolerance	<ul style="list-style-type: none"> <li>Imitates the value of tolerance by accepting the others to share him in his toys and things.</li> </ul>	<ul style="list-style-type: none"> <li>Realizes the concept of “participation”.</li> <li>Illustrates the Muslim’s tolerance by accepting the others to share him in his toys</li> </ul>

		<p>and things.</p> <ul style="list-style-type: none"> <li>• Concludes that tolerance is fiducial habit.</li> <li>• Tells a story about the positive effects of allowing the others to share us in our toys and things.</li> <li>• Supports the attitudes of tolerance to others and opposes the attitudes of monopolization of the things without sharing the others.</li> <li>• Imitates and applies the value of tolerance.</li> </ul>
Environment	<ul style="list-style-type: none"> <li>• Enumerates the blessings of Allah in the agricultural environment and shows their usefulness.</li> </ul>	<ul style="list-style-type: none"> <li>• Enumerates the blessings of Allah through a story.</li> <li>• Shows the usefulness of water to all creatures through a song about “the blessing of water”.</li> <li>• Illustrates his duty towards the blessing of water.</li> </ul>

### Thirdly: the standards, the learning outcomes, and performance indicators for Grade 2

#### **The first pivot: The values and objectives of Islam:**

The criteria: the learners show understanding to the concept of worship in the broadest sense, and self-control stems from the concept of kindness and applying the individual and collective values of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Slavery	At the end of Grade 2, the learner is expected to achieve the following learning outcomes:  40. Shows that Allah created all the creatures, only to worship Him.	He infers that through the following performance indicators: 41. Illustrates that all the creatures praise Allah. 42. Infers the purpose from creating all the creatures by Allah. 43. Praising Allah.
Kindness	<ul style="list-style-type: none"> <li>• He knows the meaning of escorting humans by Allah.</li> </ul>	<ul style="list-style-type: none"> <li>• Illustrates the meaning of <b>“escorting or accompaniment”</b> contained in (He it is Who created the heavens and the earth in six Days and then Istawa (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what</li> </ul>

		<p>descends from the heaven and what ascends thereto. <b><u>And He is with you</u></b> (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do.) – (Surah Al-Hadid (Iron)- 4).</p> <ul style="list-style-type: none"> <li>• Giving an example by which he explains the concept of “escorting or accompaniment”.</li> <li>• He must feel that Allah accompanies him in any case.</li> </ul>
The values	<ul style="list-style-type: none"> <li>• Appreciate the value of honesty, and warns from the dangers of betrayal.</li> </ul>	<ul style="list-style-type: none"> <li>• Mentions the meaning of honesty.</li> <li>• Shows the importance of honesty and the dangers of betrayal, and differentiates between the reward of the honest and the consequence of traitor.</li> <li>• Illustrates the effect of honesty in the success of the Prophet’s invitation to Islam.</li> <li>• Expresses his love to honest people and his dislike to the traitors.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 2

### The second pivot: the Divine revelation:

The criteria: the learners show understanding and memorization of the noble Quran and the Sunnah of the Prophet (Peace Be upon Him).

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
the noble Quran	<ul style="list-style-type: none"> <li>Applying the manners of recitation, and memorizes the Surah of ( Al-Asr, Al-Aadiyaat, Al-Qadr, Al-Humazah, Al-Qari'ah, Ash-Shams, Al-Falaq, Az-Zalzalah, Al-Kauthar, and Al-Kaafiroon), and explains their words, as well as shows the grace of learning the noble Quran.</li> </ul>	<ul style="list-style-type: none"> <li>He complies with the manners of recitation.</li> <li>Recites the Suras assigned to him correctly.</li> <li>Memorizes the Suras of the curriculum.</li> <li>Shows the overall meanings of the suras.</li> <li>He is keen on applying the judgments and instructions of the Suras.</li> </ul>
The Sunnah	<ul style="list-style-type: none"> <li>He memorizes 8 Hadiths (traditions) of the prophet (PBUH), explains their words and meanings.</li> </ul>	<ul style="list-style-type: none"> <li>Reads correctly the 8 Hadiths (traditions) assigned in the curriculum.</li> <li>Infers the meanings and the overall instructions of the Hadiths (traditions).</li> <li>Applies the judgments and instructions of the Hadiths (traditions).</li> <li>Listens to the noble Hadiths (traditions) assigned in the curriculum.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 2

### The third pivot: the judgments and proprieties of Islam:

The criteria: the learners show applying of the judgments and manners of Islam with self and society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Sharia	<ul style="list-style-type: none"> <li>• He performs the prayers properly, shows the timing of the prayers, and enumerates the rakas (raka is one unit of Islamic prayer).</li> </ul>	<ul style="list-style-type: none"> <li>• Enumerates the rakas of the obligatory prayers.</li> <li>• Shows the timings of the obligatory prayers.</li> <li>• Illustrates the manner to perform the obligatory prayers.</li> <li>• Memorizes Tashahhud and the second part of Tashahhud.</li> <li>• Performs the obligatory prayer by imitating the teacher.</li> </ul>
disciplining	<ul style="list-style-type: none"> <li>• Applies the proprieties of eating.</li> </ul>	<ul style="list-style-type: none"> <li>• Mentions the Duaa of eating (before and after eating).</li> <li>• Explains the proprieties of eating.</li> <li>• Shows that complying with the proprieties of food is from the manners of Islam.</li> <li>• Demonstrates his wish to comply with the morals of eating.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 2

### The fourth pivot: The fiducial mentality:

The criteria: the learners show their knowledge of the pillars of faith, and methodological thinking in understanding the principles of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Faith	<ul style="list-style-type: none"> <li>The learner believes in angels through focusing on knowing the angels of mercy, care and protection.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions the names and characteristics of the most well known angels.</li> <li>Shows the origin of creating the angels.</li> <li>Illustrates the result of believing in angels.</li> <li>Mentions the role of the angels in protecting and taking care of the human by order of Allah.</li> </ul>
The methodological mentality	<ul style="list-style-type: none"> <li>Appreciates the value of self-confidence and applying it in his life.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions the meaning of self-confidence.</li> <li>Shows how to be self-confident.</li> <li>Explains reasons of self-confidence.</li> <li>Expresses self-confidence through some acting scenes.</li> </ul>

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## **The standards, learning outcomes, and performance indicators for Grade 2**

### **The fifth pivot: The biography of the Prophet (PBUH):**

The criteria: the learners show love and following the example of the noble prophet (PBUH) and his followers from the Islamic nation.

<b>The Subsidiary pivots</b>	<b>The outcomes of learning</b>	<b>The Performance Indicators</b>
The good example	<ul style="list-style-type: none"> <li>• He recognizes the biography of the prophet (PBUH), who was a shepherd and honest and sincere merchant.</li> </ul>	<ul style="list-style-type: none"> <li>• Mentions the profession of the prophet (PBUH) when He was child and young man.</li> <li>• Illustrates the characteristics of the prophet (PBUH) in His work.</li> <li>• Expresses his appreciation to work through the biography of the prophet (PBUH).</li> </ul>
The role models	<ul style="list-style-type: none"> <li>• Knows the biography of Ali ibn Abu Talib and his kindness to the poor weak people, as well as the biography of Sayeda Fatima Al Zahra and her asceticism and love to charity – may Allah bless them.</li> </ul>	<ul style="list-style-type: none"> <li>• Counts the most prominent qualities of our Master Ali – May Allah bless him.</li> <li>• Explains some situations which prove his kindness to the poor and weak people.</li> <li>• Specify the relationship of Sayeda Fatima Al Zahra – may Allah bless her, and the grade of her kinship with Ali ibn Abu Talib.</li> <li>• Explains some attitudes of Sayeda Fatima Al Zahra related to her tenderness with the poor and love for charity.</li> <li>• Listens properly to the teacher and colleagues when they talk about Ali ibn Abu Talib and Sayeda Fatima Al Zahra</li> </ul>

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– may Allah bless them.

## The standards, learning outcomes, and performance indicators for Grade 2

### **The sixth pivot: The identity and belongingness:**

The criteria: the learners show belongingness to and pride in their society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Culture and language	-----	-----
The circles of belongingness	<ul style="list-style-type: none"> <li>• He is keen on applying the values of Islam in dealing with the neighbors.</li> </ul>	<ul style="list-style-type: none"> <li>• Enumerates the rights of neighbor through a story.</li> <li>• Explains the morals of neighborhood.</li> <li>• Opposes the attitude in which the neighbor is being abused.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 2

### The seventh pivot: The human and universe:

The criteria: the learners in their culture and behaviors imitate the values of tolerance and respect of the human diversity, as well as building positive relation with all the creatures of Allah.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The human dignity	<ul style="list-style-type: none"> <li>Recognizes the story of our master Nuh, his ship, and the second start of humanity.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions that the mission of our master Nuh is the second start of humanity, may Allah bless Him.</li> <li>Tells the story of our master Nuh, may Allah bless Him.</li> <li>Infers some lessons contained in the story of our master Nuh, may Allah bless Him.</li> <li>Listens quietly to the the story of our master Nuh, may Allah bless Him.</li> </ul>
Tolerance	<ul style="list-style-type: none"> <li>Imitates the value of tolerance in determining his wishes within the limits of respecting the wishes of</li> </ul>	<ul style="list-style-type: none"> <li>Realizes the concept of “participation”.</li> <li>Extracts the principles of the</li> </ul>

	<p>others away from selfishness.</p>	<p>group playing through narrative situation.</p> <ul style="list-style-type: none"> <li>• Concludes that the others have rights as he has.</li> <li>• Supports the attitudes of respecting the property of others.</li> <li>• Opposes the aggressive attitudes related to take possession on others' things.</li> <li>• Respects the desires of others.</li> <li>• To be away from the violence in his relationship with the other.</li> </ul>
Environment	<ul style="list-style-type: none"> <li>• Recognizes the agricultural environment and all its beauty and signs that the man can't live without them, and thanks god for such blessings.</li> </ul>	<ul style="list-style-type: none"> <li>• Mentions the avails of plants for human and animal.</li> <li>• Illustrates the wisdom behind creating plants with different kinds and colors.</li> <li>• Determines his duty towards the blessing of plants.</li> <li>• Expresses his love to plants.</li> </ul>

### Fourthly: the standards, the learning outcomes, and performance indicators for Grade 3

#### **The first pivot: The values and objectives of Islam:**

The criteria: the learners show understanding to the concept of worship in the broadest sense, and self-control stems from the concept of kindness and applying the individual and collective values of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Slavery	<p>At the end of Grade 3, the learner is expected to achieve the following learning outcomes:</p> <p>44. Shows that honoring the parents and kindness to them are part of the worship imposed on Muslim.</p>	<p>He infers that through the following performance indicators:</p> <p>45. Illustrates the relation between obeying and honoring the parents and the worship of Allah.</p> <p>46. Infers the rights of the parents due from him.</p> <p>47. Proves the obedience to his parents through some situations occurred with him.</p>
Kindness and righteousness	<ul style="list-style-type: none"> <li>Shows that submissiveness is the soul of worship.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates the meaning of sensing the existence of Allah.</li> <li>Shows that the worship is in the</li> </ul>

		<p>presence of the heart and stillness of extremities.</p> <ul style="list-style-type: none"> <li>• Proves his submissiveness in praying by complying with the judgments and morals of prayer.</li> <li>• Applies submissiveness in his worship to Allah.</li> </ul>
The values	<ul style="list-style-type: none"> <li>• Imitates the value of cooperation and avoids selfishness.</li> </ul>	<ul style="list-style-type: none"> <li>• Mentions the meaning of cooperation.</li> <li>• Shows the effect of cooperation in building the individual and society.</li> <li>• Demonstrates his cooperation by telling some situations in which he cooperated with others.</li> <li>• To be away from violence when solving his problems.</li> </ul>

### The standards, the learning outcomes, and performance indicators for Grade 3

#### The second pivot: the Divine revelation:

The criteria: the learners show understanding and memorization of the noble Quran and the Sunnah of the Prophet (Peace Be upon Him).

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
the noble Quran	<ul style="list-style-type: none"> <li>Memorizes from Surah Al-Alaq to Surah Al-Fajr, explains their words, and complies with the manners of recitation.</li> </ul>	<ul style="list-style-type: none"> <li>Recites the Suras assigned to him correctly.</li> <li>Memorizes the Suras of the curriculum.</li> <li>Shows the overall simple meanings of the suras.</li> <li>He is keen on applying the judgments and instructions of the Suras.</li> </ul>
The Sunnah	<ul style="list-style-type: none"> <li>He memorizes 8 Hadiths (traditions) of the prophet (PBUH), explains their words and meanings.</li> </ul>	<ul style="list-style-type: none"> <li>Reads correctly the 8 Hadiths (traditions) assigned in the curriculum.</li> <li>Infers the meanings and the overall instructions of the Hadiths (traditions).</li> <li>Applies the judgments and instructions of the Hadiths (traditions).</li> <li>Listens to the noble Hadiths (traditions) assigned in the curriculum.</li> </ul>

### The standards, the learning outcomes, and performance indicators for Grade 3

#### The third pivot: the judgments and proprieties of Islam:

The criteria: the learners show applying of the judgments and manners of Islam with self and society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Sharia	<ul style="list-style-type: none"> <li>Performing the Azan (prayer call) and Iqamah properly. Enumerates the requisites of prayer, the nullifications of ablution, and define the fasting.</li> </ul>	<ul style="list-style-type: none"> <li>Enumerates the nullifications of ablution.</li> <li>Explains the requisites of prayer.</li> <li>Illustrates the concept of fasting.</li> <li>Explains the merit of Fasting.</li> <li>Performs the Azan and establishes the prayer by imitating the teacher.</li> </ul>
Disciplining	<ul style="list-style-type: none"> <li>Complies with proprieties of sleeping.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions the Duaa of sleeping and waking.</li> <li>Explains the proprieties of sleeping.</li> <li>Shows that complying with the proprieties of sleeping is part of the manners of Islam.</li> <li>Illustrates the importance of sleeping and the harms of keep waking at nighttime without reasons.</li> <li>Demonstrates his wish to exercise the proprieties of sleeping.</li> </ul>

### The standards, the learning outcomes, and performance indicators for Grade 3

#### **The fourth pivot: The fiducial mentality:**

The criteria: the learners show their knowledge of the pillars of faith, and methodological thinking in understanding the principles of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Faith	<ul style="list-style-type: none"> <li>The learner shows his belief in all the messengers – Peace be Upon Them- without discrimination between them, and that all of them have the same message.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions the number of the messengers stipulated in the noble Quran and the names of the possessors of constancy ( Awlo alazm) of them.</li> <li>Illustrates that the belief in Messengers is one of the pillars of Islam.</li> <li>Shows the wisdom behind sending the messengers.</li> <li>Illustrates the standing, dignity, and superiority of the messengers.</li> <li>Explains the result of believing in Messengers.</li> <li>Explains his duty towards the Messengers.</li> </ul>
The methodological mentality	<ul style="list-style-type: none"> <li>Learning from the others even they are inferior to him.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions that man can learn from all the creatures.</li> <li>Shows the importance of observation, realization, and learning.</li> <li>Takes an interest in learning the lesson and performing all the duties assigned to him.</li> <li>Learning from the others even they are</li> </ul>

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inferior to him.

### The standards, learning outcomes, and performance indicators for Grade 3

#### The fifth pivot: The biography of the Prophet (PBUH):

The criteria: the learners show love and following the example of the noble prophet (PBUH) and his followers from the Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The good example	<ul style="list-style-type: none"> <li>He recognizes the biography of the prophet (PBUH), as a neighbor.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions some dealings of the prophet (PBUH) with His neighbors.</li> <li>Infers the effect of the prophet (PBUH)'s good dealing with His neighbors.</li> <li>Condemns the ill-treatment with neighbors.</li> <li>Supports the attitudes of kindness and charity to neighbors.</li> </ul>
The role models	<ul style="list-style-type: none"> <li>To know the biography of Abu Bakr Al Sedieq, and his participation in supporting Islam, as well as the biography of Sayeda Khadijah bint Khowailed and her help and support to the noble prophet (PBUH), at the hard times.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates some of Abu Bakr (God bless him)'s deeds in supporting Islam.</li> <li>Infers the importance of the sincere friend in the human's life through the biography of Abu Bakr.</li> <li>Mentions short brief about the biography of Sayeda Khadijah d/o Khowailed, God bless her.</li> <li>Illustrates her attitude towards the prophethood of the noble prophet (PBUH).</li> <li>Listens quietly to the biography of Abu Bakr and Sayeda Khadijah bint Khowailed, God bless them.</li> </ul>

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### The standards, learning outcomes, and performance indicators for Grade 3

#### The sixth pivot: The identity and belongingness:

The criteria: the learners show belongingness to and pride in their society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Culture and language	-----	-----
The circles of belongingness	<ul style="list-style-type: none"> <li>• Illustrates the importance of the values of care for the poor and needy and volunteer to help the weak and the needy.</li> </ul>	<ul style="list-style-type: none"> <li>• Enumerates some deeds of charity to the poor, weak, and needy.</li> <li>• Illustrates the importance of charity to the needy.</li> <li>• Demonstrates his help to the poor and weak by telling some situations from his own life.</li> </ul>

### The standards, learning outcomes, and performance indicators for Grade 3

#### The seventh pivot: The human and universe:

The criteria: the learners in their culture and behaviors show and apply the values of tolerance and respect of the human diversity, as well as building positive relation with all the creatures of Allah.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The human dignity	<ul style="list-style-type: none"> <li>Recognizes the story of our master Ibrahim, the father of prophets.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions that the title of our master Ibrahim (PBUH) is the father of prophets.</li> <li>Tells the story of our master Ibrahim (PBUH).</li> <li>Infers some lessons contained in the story of our master Ibrahim (PBUH).</li> <li>Listens quietly and follows the teacher when telling the story of our master Ibrahim (PBUH).</li> </ul>
Tolerance	<ul style="list-style-type: none"> <li>Applies the value of tolerance when pardons the others whom behaved badly to him.</li> </ul>	<ul style="list-style-type: none"> <li>Tells a story of the noble prophet (PBUH)'s tolerance towards the people those</li> </ul>

		<p>whom abused him.</p> <ul style="list-style-type: none"> <li>• Realizes that tolerance is a fiducial moral.</li> <li>• Tells a story about tolerance towards the mistakes of the others.</li> <li>• To be away from the violence in his dealing with the ones who abused him.</li> <li>• Keeps on forgiving the others.</li> </ul>
Environment	<ul style="list-style-type: none"> <li>• Illustrates the importance of maintaining the environment and how to protect and clean it.</li> </ul>	<ul style="list-style-type: none"> <li>• Mentions some forms of maintain the environment.</li> <li>• Illustrates the importance of keeping the environment clean.</li> <li>• Shows his role to keep the environment clean.</li> <li>• Participate in cleaning his classroom and school.</li> <li>• Shows that he has the right to use clean water and breathe clean air.</li> <li>• Illustrates the role of individuals in maintaining and protecting the environment.</li> </ul>

### Fifthly: the standards, the learning outcomes, and performance indicators for Grade 4

#### **The first pivot: The values and objectives of Islam:**

The criteria: the learners show understanding to the concept of worship in the broadest sense, and self-control stems from the concept of kindness and applying the individual and collective values of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Slavery	<p>At the end of Grade 4, the learner is expected to achieve the following learning outcomes:</p> <p>48. Recognizes the good behaviors in dealing with people such as: respecting the old and be kind to the young, and following such behaviors is part of worship.</p>	<p>He infers that through the following performance indicators:</p> <p>49. Shows that good treatment with people is one of the pillars of worship as well as good behavior.</p> <p>50. Demonstrates his compliance to deal in good way to the others through some examples.</p> <p>51. To link between respecting the old and being kind to the young and the worship.</p> <p>52. Mentions some situations from life related to respect the old and kindness to the young.</p>

Kindness	<ul style="list-style-type: none"> <li>• Knows the importance of honesty with oneself, as it is important to build a coherent moral character.</li> </ul>	<ul style="list-style-type: none"> <li>• Illustrates the importance of honesty with oneself.</li> <li>• Infers the necessity of honesty with oneself in building coherent moral character.</li> <li>• Tells anecdotal situations about honest people.</li> <li>• To be honest with himself.</li> </ul>
The values	<ul style="list-style-type: none"> <li>• Appreciates the value of generosity, and avoids stinginess and miserliness.</li> </ul>	<ul style="list-style-type: none"> <li>• Mentions the essence of generosity.</li> <li>• Mentions examples for generosity and generous people.</li> <li>• Realizes the benefits of generosity.</li> <li>• Realizes the harms of stinginess on individual and society.</li> <li>• Warns from stinginess.</li> </ul>

### The standards, the learning outcomes, and performance indicators for Grade 4

#### **The second pivot: the Divine revelation:**

The criteria: the learners show understanding and memorization of the noble Quran and the Sunnah of the Prophet (Peace Be upon Him).

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
the noble Quran	<ul style="list-style-type: none"> <li>Memorizes from Surah Al-Ghaashiyah to Surah Al-Mutaffifin, explains their words, and complies with the judgments of the word of Al Jalalah (the word of God “Allah”).</li> </ul>	<ul style="list-style-type: none"> <li>Recites the Quranic Suras assigned in the curriculum by intoning.</li> <li>Memorizes the Suras of the curriculum.</li> <li>Shows the overall simple meanings of the suras.</li> <li>He shall keen on applying the judgments and instructions of the Suras.</li> </ul>
The Sunnah	<ul style="list-style-type: none"> <li>He memorizes 8 Hadiths (traditions) of the prophet (PBUH), explains their words and meanings.</li> </ul>	<ul style="list-style-type: none"> <li>Reads correctly the 8 Hadiths (traditions) assigned in the curriculum.</li> <li>To know the narrators of such 8 Hadiths (traditions).</li> <li>Illustrates the overall meaning of the Hadiths (traditions).</li> <li>Applies the judgments and instructions of the Hadiths (traditions).</li> <li>Listens to the noble Hadiths (traditions) assigned in the curriculum.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 4

### **The third pivot: the judgments and proprieties of Islam:**

The criteria: the learners show applying of the judgments and manners of Islam with oneself and society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Sharia	<ul style="list-style-type: none"> <li>Performing the prayer on time, enumerates the reasons of invalidation of the prayer, the concept and judgment of fasting, as well as the importance and merit of charity.</li> </ul>	<ul style="list-style-type: none"> <li>Enumerates the reasons of invalidation of prayer.</li> <li>Performs the prayer without invalidation.</li> <li>Knows the judgments of fasting.</li> <li>Illustrates the importance, merit, and kinds of charity.</li> <li>Discovers the proprieties of prayer.</li> <li>Performs the prayer by imitating the teacher.</li> </ul>
Disciplining	<ul style="list-style-type: none"> <li>Applies the proprieties of entering and exiting the house.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions the proprieties of entering, staying in, and exiting the house.</li> <li>To memorize the Duaa of entering and exiting the house.</li> <li>Following the proprieties of Islam when of entering and exiting the house.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 4

### **The fourth pivot: The fiducial mentality:**

The criteria: the learners show their knowledge of the pillars of faith, and methodological thinking in understanding the principles of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Faith	<ul style="list-style-type: none"> <li>The learner shows his belief in all the books of Allah (divine or holy books).</li> </ul>	<ul style="list-style-type: none"> <li>Mentions the names of the divine books and the names of the prophets of those holy books.</li> <li>Compares between the divine books and the noble Quran.</li> </ul>
The methodological mentality	<ul style="list-style-type: none"> <li>Appreciates the value of searching and investigation about everything that he meets in life, and seeks to learn from the experienced people.</li> </ul>	<ul style="list-style-type: none"> <li>Infers how to search for the truth.</li> <li>To be accurate while searching for facts.</li> <li>Narrates the story of Moses, peace be upon him, and the righteous slave.</li> <li>Following the example of our master Moses in his search for the truth.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 4

### The fifth pivot: The biography of the Prophet (PBUH):

The criteria: the learners show love and following the example of the noble prophet (PBUH) and his followers from the Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The good example	<ul style="list-style-type: none"> <li>• He recognizes the biography of the prophet (PBUH), after His delegation to Mekkah.</li> </ul>	<ul style="list-style-type: none"> <li>• He illustrates the stages of life that the prophet (PBUH) lived - from his worship in the cave of the mount Hira till the immigration of Muslims to Al Habshah (Ethiopia).</li> <li>• Following the example of the prophet (PBUH) – through studying His biography.</li> <li>• Talks about boycott of Quraish’s disbelievers to Muslims.</li> <li>• Realizes the lessons and examples of the prophetic</li> </ul>

		biography.
The role models	<ul style="list-style-type: none"> <li>To know some aspects of the biography of Osman ibn Afaan, as spending his money for the sake of Allah, as well as the biography of Zainab d/o Khozam, the mother of poor, may Allah bless them.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates some aspects of the biography of Osman ibn Afaan (God bless him), and focusing on his shyness and spending his money in the sake of Allah.</li> <li>Shows some aspects of the biography of Zainab d/o Khozam, may Allah bless her, and focusing on her attitude towards the poor.</li> <li>Infers the lessons and examples from the biography of Osman ibn Afaan and Zainab d/o Khozam, , may Allah bless them.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 4

### The sixth pivot: The identity and belongingness:

The criteria: the learners show belongingness to and pride in their Arabic language, and their Arabic and Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Culture and language	-----	-----
The circles of belongingness	<ul style="list-style-type: none"> <li>The learner shall be trained on how to maintain the public facilities of the society.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates the meaning of public facilities, and naming some of them.</li> <li>Shows how we can maintain the public facilities.</li> <li>Participates in Activity groups to maintain public facilities in and outside the school.</li> <li>Infers the harms of destroying the public facilities on individual and society.</li> </ul>

### The standards, learning outcomes, and performance indicators for Grade 4

#### The seventh pivot: Human and universe:

The criteria: the learners in their culture and behaviors show and apply the values of tolerance and respect of the human diversity, as well as building positive relation with all the creatures of Allah.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The human dignity	<ul style="list-style-type: none"> <li>Recognizes the story of Moses, the addresser “speaker” of Allah.</li> </ul>	<ul style="list-style-type: none"> <li>Recognizes the story of our master Moses, Peace Be Upon Him, the addresser “speaker” of Allah.</li> <li>Concludes the relation between the Muslims, our master Moses, and His followers.</li> <li>Infers some lessons contained in the story of our master Moses (PBUH).</li> </ul>
Tolerance	<ul style="list-style-type: none"> <li>Illustrates the benefits and results of leniency on oneself and the others.</li> </ul>	<ul style="list-style-type: none"> <li>Identifies the meaning tolerance.</li> <li>Shows the importance of</li> </ul>

		<p>tolerance in human relations.</p> <ul style="list-style-type: none"> <li>• Mentions an aspect of tolerance through the Quranic approach.</li> <li>• Illustrates the result of leniency on himself.</li> <li>• Shows the positive effects of tolerance with others.</li> <li>• Suggests specific ways to accustom oneself to forgiveness.</li> </ul>
Environment	<ul style="list-style-type: none"> <li>• Recognizes the blessings of Allah by enumerating His blessings in universe generally and in the surrounding environment particularly.</li> </ul>	<ul style="list-style-type: none"> <li>• Illustrates the manifestations of order in the universe.</li> <li>• Enumerates the graces of Allah in universe and the surrounding environment.</li> <li>• Illustrates how to thank Allah for His blessings.</li> <li>• Expresses his desire to deal in good manner with the graces of Allah by maintaining them.</li> </ul>

### Sixthly: the standards, the learning outcomes, and performance indicators for Grade 5

#### **The first pivot: The values and objectives of Islam:**

The criteria: the learners show understanding to the concept of worship in the broadest sense, and self-control stems from the concept of kindness and applying the individual and collective values of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Slavery	<p>At the end of Grade 5, the learner is expected to achieve the following learning outcomes:</p> <p>53. Illustrates the best way to worship Allah is to comply with performing the religious duties, then the sunan and the supererogatory practices, and following the ways of attaining the God's love.</p>	<p>He infers that through the following performance indicators:</p> <p>54. Illustrates that the best worships is adhering to the religious obligations, and to do more supererogatory practices.</p> <p>55. Demonstrates his worship to Allah by occupying himself with performing the religious obligations and supererogatory practices.</p> <p>56. Illustrates the effect of Allah's love on the person who is complied with performing the supererogatory practices after the religious</p>

		<p>obligations.</p> <p>57. Infers things that achieve the love of God.</p> <p>58. Expresses his love to Allah by mentioning things that make him close to Allah.</p> <p>59. Mentions the things that make him away from the love of God.</p>
Kindness	<ul style="list-style-type: none"> <li>Eager to please God and being afraid of his anger more than satisfying the people and fear of criticizing them.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates how to please Allah in all his deed and cases.</li> <li>Distinguishes between the situations that indicate to satisfy Allah and others show satisfying people.</li> </ul>
The values	<ul style="list-style-type: none"> <li>Shows and applies the values of courage and being away from fear, cowardice, and fright.</li> </ul>	<ul style="list-style-type: none"> <li>Defines the meaning of Courage.</li> <li>Infers the relation between courage and worship.</li> <li>Indicates the effects of courage and cowardice on individual and society.</li> <li>Expresses his opinion courageously without fear.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 5

### **The second pivot: the Divine revelation:**

The criteria: the learners show understanding and memorization of the noble Quran and the Sunnah of the Prophet (Peace Be upon Him).

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
the noble Quran	<ul style="list-style-type: none"> <li>Memorizes from <a href="#">Surah Al-Infitaar</a> to <a href="#">Surah An-Naba'</a>, explains their words and meanings, and the judgment of Al qaqalah" (related to toning in recitation of the noble Quran"</li> </ul>	<ul style="list-style-type: none"> <li>Recites the Quranic Suras assigned in the curriculum by intoning.</li> <li>Memorizes the Suras of the curriculum.</li> <li>Shows the meanings of vocabulary of the suras assigned in the curriculum.</li> <li>He shall be eager to apply all the judgments and instructions of the Quranic Suras.</li> </ul>
The Sunnah	<ul style="list-style-type: none"> <li>He memorizes 8 Hadiths (traditions) of the prophet (PBUH), explains their words and meanings.</li> </ul>	<ul style="list-style-type: none"> <li>Reads correctly the 8 Hadiths (traditions) assigned in the curriculum.</li> <li>To know the narrators of such 8 Hadiths (traditions).</li> <li>Illustrates the overall meaning of the Hadiths (traditions).</li> <li>Applies the judgments and instructions of the Hadiths (traditions).</li> </ul>

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- Listens to the noble Hadiths (traditions) assigned in the curriculum.

## The standards, the learning outcomes, and performance indicators for Grade 5

### **The third pivot: the judgments and proprieties of Islam:**

The criteria: the learners show applying of the judgments and proprieties of Islam with oneself and society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Sharia	<ul style="list-style-type: none"> <li>Recognizes the judgments of the congregational prayer, the prayer of two feasts, and Friday's prayer, being eager to perform them, as well as mentioning the judgments of the prayer of Al masboooq " the missed raka's"</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates the judgments of the congregational prayer, the prayer of two feasts, and Friday's prayer.</li> <li>Applies the proprieties of the congregational prayer, the prayer of two feasts, and Friday's prayer.</li> <li>Identifies the judgments of the prayer of Al masboooq " the missed raka's".</li> <li>He shall adhere to pray the congregational prayer, the prayer of two feasts, and Friday's prayer.</li> </ul>
Disciplining	<ul style="list-style-type: none"> <li>He shall be eager to follow the proprieties of the road and using means of transportation.</li> </ul>	<ul style="list-style-type: none"> <li>Enumerates the proprieties of the road.</li> <li>Mentions the proprieties of using means of transportation.</li> <li>Memorizes the Duaa of riding the means of transportation.</li> <li>Demonstrates his desire to comply with the proprieties of road and using the public transportation.</li> </ul>

### **The standards, the learning outcomes, and performance indicators for Grade 5**

#### **The fourth pivot: The fiducial mentality:**

The criteria: the learners show their knowledge of the pillars of faith, and methodological thinking in understanding the principles of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Faith	<ul style="list-style-type: none"> <li>The learner believes in the Hereafter and links between it and the values of responsibility and accountability.</li> </ul>	<ul style="list-style-type: none"> <li>Identifies the concept of believing in the Hereafter.</li> <li>Mentions the stages of the judgment day.</li> <li>Describes the conditions of the righteous worshippers at the day of resurrection.</li> </ul>
The methodological mentality	<ul style="list-style-type: none"> <li>Appreciates the value of boldness in telling the truth with maintaining the Islamic proprieties and morals, as well as supporting the human rights.</li> </ul>	<ul style="list-style-type: none"> <li>Expresses his desire to tell the truth.</li> <li>Identifies the concept of boldness in telling the truth.</li> <li>Infers that telling the truth is of the qualities of the strong Muslim.</li> <li>Illustrates the value of telling the truth.</li> <li>Shows the effect of telling the</li> </ul>

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truth in renaissance of society.

## The standards, learning outcomes, and performance indicators for Grade 5

### **The fifth pivot: The biography of the Prophet (PBUH):**

The criteria: the learners show love and following the example of the noble prophet (PBUH) and his followers from the Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The good example	<ul style="list-style-type: none"> <li>• He recognizes the biography of the prophet (PBUH), after leaving to Al Taif till hijrah ( the migration from Makkah to Medinah).</li> </ul>	<ul style="list-style-type: none"> <li>• He illustrates why the noble prophet (PBUH) went to Al Taif.</li> <li>• Describes the attitude of the people of Al Taif towards the noble prophet (PBUH).</li> <li>• Tells the story of Isra and Mi'raj (the journey of prophet Mohammed to Al-Aksa mosque ).</li> <li>• Realizes the lessons and examples of the story of Isra and Mi'raj.</li> <li>• Tells the story of the prophet Mohammed (PBUH) when He used to present Himself and His message to the Arab tribes in the seasonal markets.</li> <li>• Illustrates the attitude of Al</li> </ul>

		<p>Ansar from the message of the prophet Mohammed (PBUH).</p> <ul style="list-style-type: none"> <li>• Tells the story of the prophetic Hijra (the migration from Makkah to Medinah).</li> <li>• Infers and realizes the lessons and examples of the prophetic biography.</li> </ul>
The role models	<ul style="list-style-type: none"> <li>• To know the biography of our master Omar ibn Al Khatab, God bless him, in addition to his justice and asceticism.</li> <li>• To know the biography of Sayeda Al Khansaa, God bless her, as well as her sacrifice in the sake of Allah.</li> </ul>	<ul style="list-style-type: none"> <li>• Illustrates some aspects of the biography of our master Omar ibn Al Khatab, God bless him, in addition to his justice and asceticism.</li> <li>• Illustrates some aspects the biography of Sayeda Al Khansaa, may Allah bless her, as well as her sacrifice in the sake of Allah.</li> <li>• Infers the lessons and examples from studying the biography of our master Omar ibn Al Khatab, and Sayeda Al Khansaa, God bless them.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 5

### The sixth pivot: The identity and belongingness:

The criteria: the learners show belongingness to and pride in their Arabic language, and their Arabic and Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Culture and language	-----	-----
The circles of belongingness	<ul style="list-style-type: none"> <li>• The learners show their pride in the contributions of United Arab of Emirates in serving the issues of Islam and the Muslims.</li> <li>• Participates in the programs of serving humanity which are organized by the country.</li> </ul>	<ul style="list-style-type: none"> <li>• Shows the UAE's position on the issues of Muslims in the world (Palestine, Bosnia and Herzegovina, and Kosovo)</li> <li>• Expresses pride in the contributions of the United Arab Emirates in the service of Islam and Muslims issues.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 5

### The seventh pivot: Human and universe:

The criteria: the learners in their culture and behaviors show and apply the values of tolerance and respect of the human diversity, as well as building positive relation with all the creatures of Allah.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The human dignity	<ul style="list-style-type: none"> <li>Recognizes the story of our master Eisa, the Spirit and word of Allah.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions that our master Eisa, is the Spirit and word of Allah.</li> <li>Tells the story of our master Eisa, peace be upon him.</li> <li>Infers some lessons contained in the story of our master Eisa, peace be upon him.</li> </ul>
Tolerance	<ul style="list-style-type: none"> <li>Shows and applies tenderness and kindness by being compassionate in his saying and doings.</li> </ul>	<ul style="list-style-type: none"> <li>Reads the noble Hadith correctly.</li> <li>عن النبي صلى الله عليه وسلم قال: ((إن الرفق لا يكون في شيء إلا زانه ولا ينزع من شيء إلا شانه))</li> <li>Defines the meaning of the following expressions: tenderness, make it beautiful, being removed, makes it dishonored.</li> <li>Mentions the manifestations of the kindness and tenderness of Allah to His creatures.</li> <li>Demonstrates the kindness of the</li> </ul>

		<p>noble prophet (PBUH) with his family, servants, the needy who beg, ignorants, and disobedient people. Shows the manifestations of creating the tenderness.</p> <ul style="list-style-type: none"> <li>• Illustrates the effect of dealing with tenderness and harshness with the people.</li> <li>• Distinguishes between the effect of tenderness and harshness in dealing with others.</li> <li>• Following the example of the noble prophet (PBUH) in tolerance and kindness.</li> <li>• Infers the result of kindness in the Muslim.</li> <li>• Illustrates the effect of creating kindness in establishing tolerance among people.</li> </ul>
Environment	<ul style="list-style-type: none"> <li>• Recognizes the graces of Allah such as water, wind, rains, moon, plant, and so on, as well as showing its importance in human life.</li> </ul>	<ul style="list-style-type: none"> <li>• Discovers that the relation between human and universe is meditation, learning lessons, and care.</li> <li>• To link between the deeds of human and interests of the rest of the creatures.</li> <li>• Infers the wisdom behind creating the graces and blessings that serve the creatures.</li> <li>• Illustrates the how to thank Allah for creating graces and blessings to serve the creatures in universe.</li> </ul>

### **Seventhly: the standards, the learning outcomes, and performance indicators for Grade 6**

#### **The first pivot: The values and objectives of Islam:**

The criteria: the learners show understanding to the concept of worship in the broadest sense, and self-control stems from the concept of kindness and applying the individual and collective values of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Slavery	<p>At the end of Grade 6, the learner is expected to achieve the following learning outcomes:</p> <p>60. Illustrates that doing good things is an act of worship, such as removing something harmful from the road and volunteering to help the community.</p>	<p>He infers that through the following performance indicators:</p> <ul style="list-style-type: none"> <li>61. Linking between the voluntary work and worship in the broadest sense.</li> <li>62. Participates in the voluntary work.</li> <li>63. Define the meaning of the voluntary work.</li> <li>64. Identify the concept of social solidarity.</li> <li>65. Defines the things that help in the success of voluntary work.</li> <li>66. Infers the fruits and benefits of voluntary work.</li> <li>67. Shows the effect of solidarity on individual and society.</li> <li>68. Identifies the fields of solidarity in Islam.</li> <li>69. Appreciate the value of cooperation.</li> <li>70. Cooperate with his colleagues.</li> </ul>
Kindness	<ul style="list-style-type: none"> <li>• Illustrates the relation between</li> </ul>	<ul style="list-style-type: none"> <li>• Mentions the merit of Duaa</li> </ul>

	<p>Duaa (supplication) and worship, as the Duaa (supplication) is the soul of worship.</p>	<p>(supplication).</p> <ul style="list-style-type: none"> <li>• Infers that Duaa (supplication) is act of worship.</li> <li>• Linking between supplication to Allah and removing affliction by Him.</li> <li>• Identifies the times and positions of fulfilling the Duaa (supplication).</li> <li>• Concludes the benefits of Duaa in Muslim's life.</li> </ul>
The values	<ul style="list-style-type: none"> <li>• Complies with the values of determination and activity and stay away from the causes of laziness.</li> </ul>	<ul style="list-style-type: none"> <li>• Complies with the values of determination and activity from the noble Quran and the prophetic tradition (Sunnah).</li> <li>• Mentions and enumerates the means that helps and supports the man to be active and vivid.</li> <li>• Doing the works actively.</li> <li>• Analyzes the causes of laziness and disability.</li> <li>• Suggests a solution for the problem of disability and laziness.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 6

### The second pivot: the Divine revelation:

The criteria: the learners show understanding and memorization of the noble Quran and the Sunnah of the Prophet (Peace Be upon Him).

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
the noble Quran	<ul style="list-style-type: none"> <li>Memorizes <a href="#">Surah Al-Hashr</a>, explains its words and meanings as well as shows the instructions, lessons, and examples contained therein. To recite properly <a href="#">Surah Ar-Rahman</a>, <a href="#">Al-Waqi'ah</a>, and <a href="#">Al Qamar</a>, as well as applying practically the judgments of the consonant Noon (N), and nunnation.</li> </ul>	<ul style="list-style-type: none"> <li>Listens to <a href="#">Surah Al-Hashr</a>.</li> <li>Explains the meanings of the vocabulary contained in it.</li> <li>Infers the main ideas in <a href="#">Surah Al-Hashr</a>.</li> <li>Realizes the instructions and judgments of <a href="#">Surah Al-Hashr</a>.</li> <li>Recites properly <a href="#">Surah Ar-Rahman</a>.</li> <li>Illustrates the judgments of the consonant Noon (N), and nunnation.</li> <li>Applies the judgments of the consonant Noon (N), and nunnation.</li> </ul>
The Sunnah	<ul style="list-style-type: none"> <li>He memorizes 8 Hadiths (traditions) of the prophet (PBUH), explains their words and meanings.</li> </ul>	<ul style="list-style-type: none"> <li>Explains the meanings of the vocabulary contained in such 8 Hadiths (traditions).</li> <li>Infers the instructions of these Hadiths (traditions).</li> <li>Linking between the contents of the Hadiths (traditions) and his practice in life.</li> <li>Listens to the noble Hadiths (traditions) assigned in the curriculum.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 6

### **The third pivot: the judgments and proprieties of Islam:**

The criteria: the learners show applying of the judgments and proprieties of Islam with oneself and society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Sharia	<ul style="list-style-type: none"> <li>• He shall be eager to perform the prayers on time in congregation in the mosque, as well as performing Tayammum properly. Recognizes some of the supererogatory prayers. (the stressed supererogatory practices, Al-Witr prayer – Night prayer – Al Tarawih prayer), as well as the merit and kinds of voluntary fasting.</li> </ul>	<ul style="list-style-type: none"> <li>• Define the term Tayammum.</li> <li>• Illustrates the judgments of Tayammum.</li> <li>• Applies the judgment of tayammum.</li> <li>• Defines the reasons of tayammum.</li> <li>• Infers the nullifications of tayammum.</li> <li>• Illustrates the judgments of Prayer of the Traveler.</li> <li>• Enumerates the kinds of voluntary fasting.</li> <li>• Shows the results of voluntary fasting.</li> <li>• Expresses his desire in voluntary fasting.</li> <li>• Identifies the supererogatory prayers, and how to perform them.</li> <li>• Mentions the merit of supererogatory prayers.</li> <li>• To be interested in performing the supererogatory prayers.</li> </ul>
Disciplining	<ul style="list-style-type: none"> <li>• He shall be complied with the proprieties of the mosque.</li> </ul>	<ul style="list-style-type: none"> <li>• Enumerates the proprieties of the mosque.</li> <li>• Criticizes the improper practices of others in the mosque.</li> <li>• He shall be eager to follow the proprieties of the mosque.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 6

### The fourth pivot: The fiducial mentality:

The criteria: the learners show their knowledge of the pillars of faith, and methodological thinking in understanding the principles of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Faith	<ul style="list-style-type: none"> <li>The learner illustrates the descriptions of paradise and the dwellers of paradise, as well as the descriptions of hell and dwellers of hell, to motivate him to do good things and to make him hate doing bad things.</li> </ul>	<ul style="list-style-type: none"> <li>Enumerates the descriptions of paradise and the dwellers of paradise.</li> <li>Identifies the acts that lead to paradise.</li> <li>Enumerates the descriptions of hell and the dwellers of hell.</li> <li>Identifies the acts that lead to hellfire.</li> <li>Compares between the dwellers of paradise and hell.</li> <li>Expresses his desire to follow the way of the dwellers of paradise and stay away from the way of the dwellers of hell.</li> <li></li> </ul>
The methodological	<ul style="list-style-type: none"> <li>Appreciates the value of insisting</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates the concept of</li> </ul>

<p>mentality</p>	<p>on right and claiming for the same, as well as to be eager to achieve that within the limits of Islamic proprieties and morals.</p>	<p>adhering to the right.</p> <ul style="list-style-type: none"> <li>• Appreciate the value of insisting on right and claiming for the same.</li> <li>• Expresses that he is insisting on the right through situations from his life.</li> <li>• Suggests the best means to defend on the right.</li> <li>• Illustrates certain ways to insist on right.</li> <li>• Defending on the right by scientific method, away from rashness.</li> <li>• Shows the merit of defending the right through historical situations.</li> <li>• Expresses his opinion in general issues.</li> </ul>
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## The standards, learning outcomes, and performance indicators for Grade 6

### **The fifth pivot: The biography of the Prophet (PBUH):**

The criteria: the learners show love and following the example of the noble prophet (PBUH) and his followers from the Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The good example	<ul style="list-style-type: none"> <li>• He recognizes the biography of the prophet (PBUH) in Medinah and during the battles of Badr and Uhud.</li> </ul>	<ul style="list-style-type: none"> <li>• Mentions the story of building the prophet's Mosque.</li> <li>• Enumerates the merits of the prophet's Mosque.</li> <li>• Illustrates the importance of the prophet's Mosque.</li> <li>• Expresses his desire to visit the prophet's mosque.</li> <li>• Illustrates the concept of brotherhood.</li> <li>• Identifies the principles, objectives, and ways of brotherhood.</li> <li>• Mentions examples of brotherhood between Al Muhajrin and Al Ansar.</li> <li>• Know something about the sheet (constitution) of Medinah.</li> </ul>

		<ul style="list-style-type: none"> <li>• Giving the reasons for issuing such sheet.</li> <li>• Narrates the events of the battle of Badr and Uhud.</li> <li>• Analyzes the reasons and results of these battles.</li> <li>• Infers the principles of the successful leadership from the said battles.</li> <li>• Realizes the lessons and examples from these battles.</li> </ul>
The role models	<ul style="list-style-type: none"> <li>• To know the biography of Sayeda Aisha, the first scholar in Islam, and the biography of Abu Dhar Ghaffary and his defence for poor.</li> </ul>	<ul style="list-style-type: none"> <li>• To know some aspects from the biography of Sayeda Aisha, may Allah bless her.</li> <li>• Appreciates the scientific efforts of Sayeda Aisha, may Allah bless her.</li> <li>• Recognizes some aspects from the biography of Abu Dhar Ghaffary, God bless him, in addition to his defence for poor.</li> <li>• Infers the lessons and examples from studying the biography of Sayeda Aisha and Abu Dhar Ghaffary , God bless them.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 6

### The sixth pivot: The identity and belongingness:

The criteria: the learners show belongingness to and pride in their Arabic and Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Culture and language	-----	-----
The circles of belongingness	<ul style="list-style-type: none"> <li>• Illustrates the importance of the Arab nation's location as it is the heart of Islamic world and it shall maintain the coherence of the Islamic nation.</li> </ul>	<ul style="list-style-type: none"> <li>• Explains briefly the importance of the Arab nation's location as it is the heart of Islamic world.</li> <li>• Identifies the homelands of the divine messages on map.</li> <li>• Explains briefly the duty of Arab nation to maintain the coherence of Islamic nation.</li> <li>• Enumerates the contributions of Arabs in serving Islam and Muslims.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 6

### The seventh pivot: Human and universe:

The criteria: the learners in their culture and behaviors show and apply the values of tolerance and respect of the human diversity, as well as building positive relation with all the creatures of Allah.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The human dignity	<ul style="list-style-type: none"> <li>Appreciates the value of believing in all the messengers and not discriminating between them.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates the attitude of Islam towards all the Messengers, Peace Be upon Them.</li> <li>Infers the judgment of Islam in the person who believes in some messengers and does not believe in others.</li> <li>Shows that all the messengers and prophets were derived from one source.</li> <li>Appreciates the relation between the messengers, Peace Be upon Them, as their message is one.</li> <li></li> </ul>
Tolerance	<ul style="list-style-type: none"> <li>Illustrates the values of tolerance in the prophetic tradition (Sunnah) and apply it practically.</li> </ul>	<ul style="list-style-type: none"> <li>Demonstrates the value of tolerance in the sayings of the noble prophet (PBUH).</li> <li>Demonstrates the forgiveness of the prophet (PBUH) through His noble biography.</li> </ul>

		<ul style="list-style-type: none"> <li>• Shows the effect of tolerance through the Sharia texts.</li> <li>• He shall always eager to follow the example of the noble prophet (PBUH) in tolerance.</li> </ul>
Environment	<ul style="list-style-type: none"> <li>• Illustrates the morals and proprieties of Islam in dealing with the animals.</li> </ul>	<ul style="list-style-type: none"> <li>• Illustrates the morals and proprieties of Islam in dealing with the animals.</li> <li>• To follow the example of the noble prophet (PBUH) in dealing with animals.</li> <li>• Expresses his kindness to animals through his experience.</li> <li>• Shows his anger towards the one who tortures animals.</li> <li>• Sheds light on the role of institutions that care of animals in terms of securing their livelihood and nursing them.</li> <li>• Appreciates the contributions of such institutions in caring of animals.</li> </ul>

### Eighthly: the standards, the learning outcomes, and performance indicators for Grade 7

#### **The first pivot: The values and objectives of Islam:**

The criteria: the learners show understanding to the concept of worship in the broadest sense, and self-control stems from the concept of kindness and applying the individual and collective values of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Slavery	<p>At the end of Grade 7, the learner is expected to achieve the following learning outcomes:</p> <p>71. Know the value of work and the property earned by permitted manners as an act of the best worships.</p>	<p>He infers that through the following performance indicators:</p> <p>72. Linking between work and worship in the broadest sense.</p> <p>73. Appreciates the value of handwork and the property earned by permitted manners.</p> <p>74. Mentions examples from biography of the Messengers in connection with earning from handwork.</p> <p>75. Demonstrates the importance of work and its rank in Islam.</p> <p>76. Identifies the moral grounds that govern the work and workers.</p> <p>77. He shall eager to comply with the moral grounds in his works.</p>

Kindness	<ul style="list-style-type: none"> <li>• Appreciates the value of observation of Allah in secret and in public, as well as practices it.</li> </ul>	<ul style="list-style-type: none"> <li>• Explains the concept of observation of Allah.</li> <li>• Mentions some example of Allah's observation from the biographies of righteous.</li> <li>• Appreciates the value of Allah's observation in secret and public.</li> <li>• Shows the ways of Allah's observation.</li> <li>• Infers the effects of observation of Allah on individual and society.</li> <li>• Design a table to list his daily acts.</li> </ul>
The values	<ul style="list-style-type: none"> <li>• Complies with the values of modesty and stay away from vanity, pride, and arrogance.</li> </ul>	<ul style="list-style-type: none"> <li>• Demonstrates the merit of modesty and its social rank.</li> <li>• Expresses his desire to behave like modest people.</li> <li>• Narrates the story of Qarron in proper and civilized manner.</li> <li>• Realizes the lessons and examples from the story of Qarron.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 7

### The second pivot: the Divine revelation:

The criteria: the learners show understanding and memorization of the noble Quran and the Sunnah of the Prophet (Peace Be upon Him).

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
the noble Quran	<ul style="list-style-type: none"> <li>Memorizes <a href="#">Surah Al-Hujuraat</a>, explains its words and meanings as well as shows the instructions, lessons, and examples contained therein. To recite properly <a href="#">Surah Yusuf</a>, as well as applying practically the judgments of the consonant Meem (M).</li> </ul>	<ul style="list-style-type: none"> <li>Listens to <a href="#">Surah Al-Hujuraat</a>,</li> <li>Explains the meanings of the vocabulary contained in the verses.</li> <li>Infers the main ideas in the verses.</li> <li>Realizes the instructions and judgments from the verses.</li> <li>He shall be eager to memorize, recite, and apply the noble Quran.</li> <li>Recites properly <a href="#">Surah Yusuf</a>, taking into account the judgments of recitation.</li> <li>Illustrates the judgments of the consonant Meem (M).</li> <li>Applies the judgments of the consonant Meem (M).</li> <li>To engage himself with learning the judgments of recitation.</li> </ul>
The Sunnah	<ul style="list-style-type: none"> <li>He memorizes 8 Hadiths (traditions) of the prophet (PBUH), explains their vocabulary and meanings.</li> </ul>	<ul style="list-style-type: none"> <li>Listens to the 8 Hadiths (traditions) assigned in the curriculum.</li> <li>Explains the meanings of the vocabulary contained in such 8 Hadiths (traditions).</li> <li>Realizes the main ideas of these Hadiths (traditions).</li> <li>To be eager to apply the instructions and judgments contained in the Hadiths (traditions).</li> <li>Knows the narrators of such Hadiths (traditions).</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 7

### The third pivot: the judgments and proprieties of Islam:

The criteria: the learners show applying of the judgments and proprieties of Islam with oneself and society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Sharia	<ul style="list-style-type: none"> <li>Clarifies the judgments of taking a bath, prays with submissiveness, distinguishes between the pillars and s the Sunan of prayer, and shall earn our livelihood by lawful and permissible ways (Halal).</li> </ul>	<ul style="list-style-type: none"> <li>Enumerates the obligations of prayer.</li> <li>Arranges the prayer obligations according to performing them.</li> <li>Applying the prayer obligations practically.</li> <li>Mentions the Sunan of Prayer.</li> <li>Distinguishes between the obligations and Sunan of prayer.</li> <li>He shall be eager to perform the obligatory prayer and the Sunan in submissiveness.</li> <li>Illustrates the cases of prostration of forgetfulness.</li> <li>Giving the Sharia reasons of prostration of forgetfulness.</li> <li>Enumerates the obligations of taking a bath (Al Ghosul)</li> <li>Illustrates the reason of forbidding some food and drinks.</li> </ul>

		<ul style="list-style-type: none"> <li>• Infers the proprieties and Sunan of Islam in dressing.</li> <li>• Shows the effects of complying with the proprieties of Sharia clothes.</li> <li>• Distinguishes between the lawful and unlawful clothes (Halal and Haram).</li> <li>• He shall seek to earn livelihood by lawful and permissible ways (Halal).</li> <li>• He shall be away from the unlawful (Haram) food, drinks, and clothes.</li> </ul>
Disciplining	<ul style="list-style-type: none"> <li>• He shall be complied with the proprieties of sittings (Majlis).</li> </ul>	<ul style="list-style-type: none"> <li>• To shed light on the proprieties of sittings (Majalis).</li> <li>• He shall be complied with the proprieties of the sittings (Majalis).</li> <li>• To say the Duaa of expiatory of the meeting (Kafarat Al Majlis).</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 7

### The fourth pivot: The fiducial mentality:

The criteria: the learners show their knowledge of the pillars of faith, and methodological thinking in understanding the principles of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Faith	<ul style="list-style-type: none"> <li>The learner shows his belief in the attributes of Allah and follow the manners derived from its meanings.</li> </ul>	<ul style="list-style-type: none"> <li>Infers the effects of knowing the names and attributes of Allah on his behavior.</li> <li>Follow the good manners which derived from the names and attributes of Allah.</li> <li>Explains 6 of the names of Allah in social summary.</li> </ul>
The methodological mentality	<ul style="list-style-type: none"> <li>To be interested in thinking and contemplating in the signs of Allah in the Universe.</li> </ul>	<ul style="list-style-type: none"> <li>Shows how we can contemplate and think about the signs of Allah in oneself and horizons.</li> <li>To be eager to think and contemplate.</li> <li>Analyzes the effect of thinking and meditation in human superiority.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 7

### **The fifth pivot: The biography of the Prophet (PBUH):**

The criteria: the learners show love and following the example of the noble prophet (PBUH) and his followers from the Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The good example	<ul style="list-style-type: none"> <li>• He recognizes the biography of the prophet (PBUH) from the 5<sup>th</sup> year till His death (PBUH).</li> </ul>	<ul style="list-style-type: none"> <li>• Narrates briefly the events of the battle of Trench, as well as analyzes its consequences. Narrates in brief the incidents of Treaty of Hdaybiya, and enumerates its outcomes. Infers the lessons and examples from the battle of the trench and Treaty of Hdaybiya.</li> <li>• Mentions the incidents and analyzes the conclusions of the conquest of Mekkah.</li> <li>• Talks about the way by which the prophet Mohammed (PBUH) dealt with delegations.</li> <li>• Illustrates the death of the noble prophet (PBUH).</li> <li>• Mentions the attitudes of some companions at the time of the death of the noble prophet (PBUH).</li> </ul>

		<ul style="list-style-type: none"> <li>To be eager to follow the example of the prophet (PBUH).</li> </ul>
The role models	<ul style="list-style-type: none"> <li>Recognizes the biography of Sayeda Umm Omara Nusseibeh bint Kaab, in addition to her sacrifice in the sake of Allah, as well as the biography of the struggler commander Salah Uddien Al Ayouby.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions some aspects of Sayeda Umm Omara's life, in particular her heroic attitudes in battles.</li> <li>Expresses his pride in the heroic attitudes of Sayeda Umm Omara, God bless her.</li> <li>Recognizes some aspects of,</li> <li>the struggler commander Salah Uddien Al Ayouby's biography.</li> <li>Appreciates the efforts of the commander Salah Uddien in repossessing and defending the sacred places of Muslims.</li> <li>Infers the lessons and examples from the biography of Sayeda Umm Omara Nusseibeh bint Kaab, god bless her and the struggler commander Salah Uddien Al Ayouby.</li> </ul>
	<ul style="list-style-type: none"> <li>Recognizes the personality of the Imam Abu Hanifa Al Numan Ibn Thabet and realizes his role in the establishment of Jurisprudence study.</li> </ul>	<ul style="list-style-type: none"> <li>Knows the Imam Abu Hanifa Al Numan Ibn Thabet as the Imam of the people of opinion.</li> <li>Elicits the aspects of genius in Imam Abu Hnifa' knowledge.</li> <li>Illustrates the role of Abu Hanifa in establishment of Jurisprudence study.</li> <li>Concludes the benefits and lessons from the study of the personality of the Abu Hanifa.</li> </ul>

### The standards, learning outcomes, and performance indicators for Grade 7

#### The sixth pivot: The identity and belongingness:

The criteria: the learners show belongingness to and pride in their Arabic and Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Culture and language	<ul style="list-style-type: none"> <li>The learner knows the arts of Islamic civilization and the contemporary designs of Arabic calligraphy as it is means of artistic expression (through drawing the verses of the noble Quran in drawing).</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates that the art is one of the landmarks of Islamic civilization.</li> <li>Explains the cultural and intellectual factors which affected Islamic Arts.</li> <li>Knows the aesthetic aspects of Arabic calligraphy as a way to express the values and principles of Islam.</li> <li>Presents some models of the artistic and aesthetic designs of the Arabic calligraphy.</li> </ul>
The circles of belongingness	<ul style="list-style-type: none"> <li>Appreciates the value of belonging to Islamic nation and enumerates the elements of its unity and variety.</li> </ul>	<ul style="list-style-type: none"> <li>Explains the concept and importance of Islamic nation.</li> <li>Enumerates the elements of Islamic nation.</li> <li>Discovers the relation between the diversity and the cultural heritage of the Islamic nation.</li> <li>Infers the principles which Islamic nation based on.</li> <li>Appreciates the value of belonging</li> </ul>

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to Islamic nation.

## The standards, learning outcomes, and performance indicators for Grade 7

### The seventh pivot: Human and universe:

The criteria: the learners in their culture and behaviors show and apply the values of tolerance and respect of the human diversity, as well as building positive relation with all the creatures of Allah.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The human dignity	<ul style="list-style-type: none"> <li>Illustrates that Allah created us in nations and tribes to know each other not to fight, and variety is wisdom of Allah and a purpose in itself.</li> </ul>	<ul style="list-style-type: none"> <li>Identifies the wisdom behind creating people in nations and tribes.</li> <li>Shows that the world in which we live has various languages, religions, genders, races, and cultures.</li> <li>Infers that Allah created all the creatures in the universe according to the basis of variety and diversity.</li> <li>Clarifies that the common factor among the people that they have the same God.</li> <li>Illustrates the attitude of Muslim towards the variety and diversity of nations.</li> </ul>
Tolerance	<ul style="list-style-type: none"> <li>Shows and applies the value of</li> </ul>	<ul style="list-style-type: none"> <li>Shows tolerance in calling people</li> </ul>

	<p>tolerance in his dealings and human relations.</p>	<p>to Islam.</p> <ul style="list-style-type: none"> <li>• Infers the morals of tolerance in trade.</li> <li>• Mentions examples of the morals of tolerance in religion.</li> <li>• To be eager to comply with tolerance in all his dealings with others.</li> </ul>
Environment	<ul style="list-style-type: none"> <li>• Recognizes the signs of Allah and His favor in creating water and marine environment.</li> </ul>	<ul style="list-style-type: none"> <li>• Discovers the relation between existence of water and life on earth.</li> <li>• Enumerates the different functions of water.</li> <li>• Expresses his sorrow in wasteful use of water.</li> <li>• Illustrates the signs of Allah in marine environment.</li> <li>• Discovers the wonders of Allah in the sea.</li> <li>• Suggests solutions for the problem of imbalance in the marine environment.</li> <li>• To know the concept of water conservation.</li> </ul>

### **Ninthly: the standards, the learning outcomes, and performance indicators for Grade 8**

#### **The first pivot: The values and objectives of Islam:**

The criteria: the learners show understanding to the concept of worship in the broadest sense, and self-control stems from the concept of kindness and applying the individual and collective values of Islam.

<b>The Subsidiary pivots</b>	<b>The outcomes of learning</b>	<b>The Performance Indicators</b>
Slavery	<p>At the end of Grade 8, the learner is expected to achieve the following learning outcomes:</p> <ul style="list-style-type: none"> <li>• Will be eager to seek the knowledge and accompanying the scientists, in addition to searching for learning as seeking for knowledge is a worship which is not less important than prayer and fasting.</li> </ul>	<p>He infers that through the following performance indicators:</p> <ol style="list-style-type: none"> <li>78. To link between seeking knowledge and worship of Allah, the Exalted, the Majestic.</li> <li>79. Demonstrates the importance of seeking the knowledge from the noble Quran and the Sunnah.</li> <li>80. Distinguishes between the learned who is employing his knowledge and the other who is not.</li> <li>81. Illustrates the favor of sittings of knowledge and accompanying the learned.</li> <li>82. Compares between the sittings of knowledge and other sittings in terms of benefits and harms.</li> <li>83. Demonstrates the importance of reading in Muslim's life.</li> <li>84. Shows his human right in education.</li> <li>85. He shall be eager to join knowledge with work.</li> </ol>
Kindness	<ul style="list-style-type: none"> <li>• To be faithful to Allah in his sayings and acts.</li> </ul>	<ul style="list-style-type: none"> <li>• To know the meaning of sincerity.</li> <li>• To link between worshipping Allah faithfully</li> </ul>

		<p>and accepting the deeds by Him.</p> <ul style="list-style-type: none"> <li>• Distinguishes between faithful and unfaithful deeds.</li> <li>• Shows how the Muslim can worship Allah faithfully.</li> <li>• Illustrates the relation between pretension and not accepting the deeds.</li> <li>• Seeks the faithfulness in his sayings and deeds.</li> </ul>
The values	<ul style="list-style-type: none"> <li>• Appreciates the value of brotherhood and being away from Individual disputes and selfishness.</li> </ul>	<ul style="list-style-type: none"> <li>• Shows the value of brotherhood in Islam.</li> <li>• Infers the value of brotherhood intellectually and socially.</li> <li>• He shall be eager to establish brotherhood relation based on love of Allah.</li> <li>• Illustrates the concept of individualism and self-love.</li> <li>• Infers the bad effects of individualism and self-love.</li> <li>• He shall be away from individualism and self-love.</li> <li>• Shows the manifestations and signs of self-love</li> <li>• Shows the Islamic guidance of the instinct of self-love. Infers the Islamic values that control the dealing with others and ensure not to fall in selfishness.</li> <li>• Shows a desire for cooperation.</li> <li>• Recognizes the right the human and Islamic brotherhood to live in peace.</li> </ul>

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- Defines the qualities of the appropriate friend.

## The standards, the learning outcomes, and performance indicators for Grade 8

### The second pivot: the Divine revelation:

The criteria: the learners show understanding and memorization of the noble Quran and the Sunnah of the Prophet (Peace Be upon Him).

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
the noble Quran	<ul style="list-style-type: none"> <li>Memorizes <u>Surah Qaf</u>, explains its words and meanings. To recite properly <u>Surah Al-Kahf</u>, as well as applying practically the judgments of extension (Maad).</li> </ul>	<ul style="list-style-type: none"> <li>Listens to <u>Surah Qaf</u>.</li> <li>Infers the main ideas of Surah Qaf.</li> <li>Realizes the instructions and Sharia judgments contained in the Surah.</li> <li>He shall be eager to apply all instructions and judgments contained in the Surah.</li> <li>Shows the judgments of extension (Maad).</li> <li>Applies the judgments of extension (Maad) during recitation.</li> </ul>
The Sunnah	<ul style="list-style-type: none"> <li>He memorizes 8 traditions (Hadiths (traditions)) of the prophet (PBUH), explains their vocabulary and meanings.</li> </ul>	<ul style="list-style-type: none"> <li>Listens to the 8 traditions (Hadith) assigned in the curriculum.</li> <li>Explains the overall meanings of the vocabulary contained in such 8 traditions (Hadith) .</li> <li>To be eager to apply the instructions and judgments contained in the traditions (Hadith) .</li> <li>Knows the narrators of such traditions (Hadith).</li> <li>Listens to the noble traditions (Hadith) assigned in the curriculum.</li> </ul>

### The standards, the learning outcomes, and performance indicators for Grade 8

#### The third pivot: the judgments and proprieties of Islam:

The criteria: the learners show applying of the judgments and proprieties of Islam with oneself and society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Sharia	<ul style="list-style-type: none"> <li>Clarifies the judgments of Umrah (minor hajj), prays properly the prayer of Istisqa, prayer of Istikhara, and Forenoon prayer.</li> </ul>	<ul style="list-style-type: none"> <li>Identifies the meaning of Umrah (minor hajj).</li> <li>Shows the merit of Umrah.</li> <li>Recognizes the judgments of Umrah.</li> <li>Distinguishes between the pillars and Sunnan of Umrah.</li> <li>Enumerates the prohibitions of Ihram.</li> <li>Defines the locations of Miqat on map.</li> <li>Shows the benefits and judgment of Umrah.</li> <li>Explains the way of the prayer of Istiqaa.</li> <li>To know the prayer of Istikhara.</li> <li>Enumerates the proprieties of the prayer of Istikhara.</li> </ul>

		<ul style="list-style-type: none"> <li>• Illustrates the way of the prayer of Istikhara.</li> <li>• Shows the features, time, and merit of the Forenoon prayer.</li> </ul>
Disciplining	<ul style="list-style-type: none"> <li>• He shall comply with the proprieties of hospitality and visiting to the patient.</li> </ul>	<ul style="list-style-type: none"> <li>• Enumerates the proprieties of visiting the patient and hospitality.</li> <li>• Illustrates the merits of visiting patients.</li> <li>• Enumerates the proprieties of host and guest.</li> <li>• To be eager to comply with the proprieties of visiting patients and hospitality.</li> </ul>

## **The standards, the learning outcomes, and performance indicators for Grade 8**

### **The fourth pivot: The fiducial mentality:**

The criteria: the learners show their knowledge of the pillars of faith, and methodological thinking in understanding the principles of Islam.

<b>The Subsidiary pivots</b>	<b>The outcomes of learning</b>	<b>The Performance Indicators</b>
Faith	<ul style="list-style-type: none"> <li>The learner shows his belief in fate and destiny, and all the Acts of Allah are good to human.</li> </ul>	<ul style="list-style-type: none"> <li>Shows the meaning of fate and destiny.</li> <li>Demonstrates that the man shall believe in fate and destiny.</li> <li>Highlights the positive side in the concept of Acts of God, and that all the Acts of Allah are good to human.</li> <li>Clarifies that believing in fate and destiny does not exempt the human from responsibility.</li> <li>Enumerates the fruits of belief in fate and destiny.</li> <li>Classifies the people through their trust in Allah (Tawakul).</li> </ul>
The methodological	<ul style="list-style-type: none"> <li>To recognize the social Sunan.</li> </ul>	<ul style="list-style-type: none"> <li>Identifies the concept of the</li> </ul>

mentality		<p>natural Sunan and the social sunan.</p> <ul style="list-style-type: none"><li>• Compares between the natural and social Sunan.</li><li>• Infers the social Sunan contained in the noble Quran.</li><li>• Shows how to avail the social Sunan contained in the noble Quran.</li><li>• Illustrates the Quranic approach in presenting the biographies of the previous nations.</li><li>• Shows the importance of studying the previous nations and learning a lesson from them in developing the methodological mentality.</li></ul>
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## The standards, learning outcomes, and performance indicators for Grade 8

### **The fifth pivot: The biography of the Prophet (PBUH):**

The criteria: the learners show love and following the example of the noble prophet (PBUH) and his followers from the Islamic nation.

<b>The Subsidiary pivots</b>	<b>The outcomes of learning</b>	<b>The Performance Indicators</b>
The good example	<ul style="list-style-type: none"> <li>• He recognizes the biography of the prophet (PBUH) as a father and grandfather.</li> </ul>	<ul style="list-style-type: none"> <li>• Knows part of the biography of the prophet (PBUH) as a father and grandfather.</li> <li>• Infers the lessons and examples from the biography of the prophet (PBUH).</li> <li>• To follow the example of the prophet (PBUH) – in his educational approach.</li> <li>• Illustrates the most important attributes and characteristics of Abu Dhar Al Ghafari, and Sayeda Al Shifaa bint Abdullah, God bless them.</li> </ul>
The role models	<ul style="list-style-type: none"> <li>• To know the biography of Sayeda</li> </ul>	<ul style="list-style-type: none"> <li>• Recognizes some aspects of the biography of Sayeda Al Shifaa</li> </ul>

	<p>Al Shifaa bint Abdullah, the teacher and worshipper.</p>	<p>bint Abdullah, God bless her – the first woman teacher.</p> <ul style="list-style-type: none"> <li>• Infers the role of the woman in Islam in the fields of knowledge and work.</li> <li>• Infers the lessons and examples from the biography of Sayeda Al Shifaa bint Abdullah, God bless her.</li> </ul>
	<ul style="list-style-type: none"> <li>• Recognizes biography of the Imam of the people of Medinah, Malek ibn Anas, as well as sheds light on his scientific rank in Islamic jurisdiction.</li> </ul>	<ul style="list-style-type: none"> <li>• Knows the Imam of the people of Medinah, Malek ibn Anas.</li> <li>• Recognizes some aspects of the biography of Imam Malek ibn Anas , God have mercy on him.</li> <li>• Demonstrates the scientific rank of the Imam Malek.</li> <li>• Appreciates the contributions of the Imam Malek in serving knowledge and religion.</li> <li>• Infers the lessons and examples from studying the biography of Imam Malek ibn Anas , God have mercy on him.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 8

### The sixth pivot: The identity and belongingness:

The criteria: the learners show belongingness to and pride in Arabic language and their Arabic and Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Culture and language	<ul style="list-style-type: none"> <li>Shows the influence of Arabic language in all the languages of the world before colonization.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates the influence of Arabic language in all other languages.</li> <li>Shows that the other languages have been influenced by Arabic language because of the noble Quran as it came to Humanity in Arabic.</li> <li>Analyzes why the languages other had been influenced by Arabic language.</li> <li>Demonstrates the influence of Arabic on other languages by clear and tangible evidences.</li> </ul>
The circles of belongingness	<ul style="list-style-type: none"> <li>Recognizes the issues of scientific and technical backwardness in Islamic world and specify the reasons.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates the reasons of scientific and technical backwardness in Islamic world.</li> <li>Suggests solutions for backwardness and the advancement of Islamic societies.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 8

### The seventh pivot: Human and universe:

The criteria: the learners in their culture and behaviors show and apply the values of tolerance and respect to the human diversity, as well as building positive relation with all creatures of Allah.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The human dignity	<ul style="list-style-type: none"> <li>Appreciates the value of honor and respect which Allah conferred upon human.</li> </ul>	<ul style="list-style-type: none"> <li>Enumerates the manifestations of honoring human by God.</li> <li>Appreciates the value of human dignity.</li> <li>Illustrates that Allah created us in nations and tribes to know each other not to fight with each other.</li> <li>Infers that there is wisdom behind diversity and it is an end in itself.</li> <li>Shows his respect to everyone as he is considered as his brother in humanity.</li> <li>Infers the rights of human in Islam.</li> <li>Appreciates the value of human dignity.</li> </ul>
Tolerance	<ul style="list-style-type: none"> <li>Shows the forms of tolerance in human rights in Islam.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates the value of human in Islam, as well as honoring him by God.</li> <li>Infers that the noble Quran is the heavenly source and protector of human rights.</li> <li>Clarifies the role of the Sunnah in elevating the rank of human.</li> <li>Identifies the human rights through the Farewell sermon.</li> <li>Infers the value of tolerance in life.</li> <li>Shows the values of tolerance in the rights</li> </ul>

		<p>of equity and equality.</p> <ul style="list-style-type: none"> <li>• Giving the reasons for adoption of the right of religious tolerance with those with different belief.</li> <li>• Shows the values of tolerance in the right of discussion and to express an opinion.</li> <li>• Demonstrates the values of tolerance in personal rights.</li> <li>• Infers the values of tolerance in humans' right to live peacefully and safely.</li> </ul>
Environment	<ul style="list-style-type: none"> <li>• Recognizes the signs of Allah in the agricultural environment.</li> </ul>	<ul style="list-style-type: none"> <li>• Illustrates the wonders of Allah in creating plants.</li> <li>• Enumerates the benefits of the plant environment and its avails in life.</li> <li>• Concludes the obligatory rights of Islam towards plant.</li> <li>• Identifies the importance of agriculture from the Sharia texts.</li> <li>• Shows how dangerous imbalance in the plant environment on human and animal life.</li> <li>• Expresses his love to agriculture through his sayings and deeds.</li> <li>• Shows the Islamic approach in maintaining the environment by maintaining the tools of revival.</li> </ul>

### Tenthly: the standards, the learning outcomes, and performance indicators for Grade 9

#### **The first pivot: The values and objectives of Islam:**

The criteria: the learners show understanding to the concept of worship in the broadest sense, and self-control stems from the concept of kindness and applying the individual and collective values of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Slavery	<p>At the end of Grade 9, the learner is expected to achieve the following learning outcomes:</p> <ul style="list-style-type: none"> <li>Shows that giving advice with its proprieties and is a pious act of Muslim to get closer to Allah.</li> </ul>	<p>He infers that through the following performance indicators:</p> <ol style="list-style-type: none"> <li>Shows the importance of advice as Islamic duty.</li> <li>Infers that Advice is a way to review and rectify the mistakes.</li> <li>Clarify the effects of advice on individual and society.</li> <li>Enumerates the proprieties of advice.</li> <li>Distinguishes between advising the person and uncover his faults in public.</li> </ol>
Kindness and righteousness	<ul style="list-style-type: none"> <li>Shows the risk and negative effects of pretension and hypocrisy on human and society.</li> </ul>	<ul style="list-style-type: none"> <li>To define the pretension idiomatically.</li> <li>Show the judgment of pretension.</li> <li>Enumerates the manifestations of pretension and ostentation.</li> <li>Infers the bad effects of pretension and ostentation.</li> <li>Shows his hate to pretension and ostentation.</li> </ul>

		<ul style="list-style-type: none"> <li>• Following the Sharia instructions to avoid falling in pretension.</li> <li>• Define the hypocrisy linguistically and idiomatically.</li> <li>• Distinguishes between the hypocrisy in doctrine and in behavior.</li> <li>• Infers the features of hypocrites.</li> <li>• Identifies the reasons of hypocrisy and how can we avoid them.</li> <li>• Shows the severity of hypocrisy on the relationships between individuals.</li> <li>• Expresses his discontent from hypocrisy and hypocrites through situations from his own life.</li> </ul>
The values	<ul style="list-style-type: none"> <li>• Appreciates the value of justice and dislike injustice.</li> </ul>	<ul style="list-style-type: none"> <li>• Explains the concept of justice linguistically and idiomatically.</li> <li>• Shows the value of justice in Islam.</li> <li>• Infers the effects of justice on individual and society.</li> <li>• Enumerates the fields of justice.</li> <li>• To link between justice and the power and coherency of society.</li> <li>• Expresses his like to justice and his dislike to injustice.</li> <li>• Defends his right and the right of others in equal treatment before law.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 9

### The second pivot: the Divine revelation:

The criteria: the learners show understanding and memorization of the noble Quran and the Sunnah of the Prophet (Peace Be upon Him).

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
the noble Quran	<ul style="list-style-type: none"> <li>Memorizes <a href="#">Surah Ya-Sin</a>, explains its words and meanings. To recite properly <a href="#">Surah Al-Isra'</a>, as well as applying practically the judgments of Al raa (R letter).</li> </ul>	<ul style="list-style-type: none"> <li>Memorizes and listens to <a href="#">Surah Ya-Sin</a>.</li> <li>Explains the meanings contained in the Sura.</li> <li>Explains briefly <a href="#">Surah Ya-Sin</a>.</li> <li>Infers the main ideas contained in the Sura.</li> <li>Infers the lessons and examples from the Sura.</li> <li>Realizes the judgments and instructions contained in the Sura.</li> <li>Mentions the causes of revelation of the verses that contain the reasons of revelation from the heaven.</li> <li>Recites the sura, taking into account the judgments of recitation.</li> <li>Recognizes the judgments of Al raa (R letter).</li> <li>Applies practically the judgments of Al raa (R letter).</li> </ul>
The Sunnah		<ul style="list-style-type: none"> <li>To define the Sunnah.</li> <li>Shows the rank of the Sunnah in Islam and</li> </ul>

	<ul style="list-style-type: none"><li>• To know the way by which the Sunnah was compiled and the time of compilation.</li></ul>	<p>its relation to the noble Quran.</p> <ul style="list-style-type: none"><li>• Distinguishes between the kinds of the Sunnah.</li><li>• Demonstrates the rank of the Sunnah from the noble Quran, Sunnah, the acts and sayings of companions.</li><li>• Illustrates the divisions of the Sunnah as per the holy Quran.</li><li>• Giving the reasons of prohibiting the prophet (PBUH) from writing the Sunnah at the beginning of his mission.</li><li>• Shows the importance of writing down the Sunnah at the era of followers.</li><li>• Enumerates the stages of writing down the Sunnah.</li><li>• Identifies the ways by which the books of Sunnah had been classified.</li></ul>
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## The standards, the learning outcomes, and performance indicators for Grade 9

### The third pivot: the judgments and proprieties of Islam:

The criteria: the learners show applying of the judgments and proprieties of Islam with oneself and society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Sharia	<ul style="list-style-type: none"> <li>To know the judgments and the social effects of Hajj and zakah.</li> </ul>	<ul style="list-style-type: none"> <li>Shows the judgments of Hajj.</li> <li>Illustrates the Sharia capacity of the rites of Hajj.</li> <li>Enumerates the kinds of sacrifice in Hajj.</li> <li>Distinguishes between the pillars, duties, and Sunan of Hajj.</li> <li>Defines Zakah in language and Sharia.</li> <li>Shows the importance of zakah in Islam.</li> <li>Identifies the funds upon which zakah is imposed.</li> <li>Illustrates the amount of zakah imposed on funds.</li> <li>Enumerates the sharis channels of spending zakah.</li> <li>Illustrates the judgments of zakah.</li> <li>Infers the proprieties of zakah.</li> <li>Realizes the effects of zakah on individual and society.</li> </ul>
Disciplining	<ul style="list-style-type: none"> <li>He shall comply with the proprieties of Duaa (supplication - invocation).</li> </ul>	<ul style="list-style-type: none"> <li>Shows the importance of Duaa in Islam.</li> <li>Enumerates the proprieties of Duaa.</li> <li>Infers the conditions of Duaa.</li> <li>Analyzes the reasons of accepting the Duaa of the prophets and Messengers,</li> <li>Memorizes some examples of the recorded invocations.</li> <li>Applies the proprieties of Duaa.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 9

### The fourth pivot: The fiducial mentality:

The criteria: the learners show their knowledge of the pillars of faith, and methodological thinking in understanding the principles of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Faith	<ul style="list-style-type: none"> <li>The learner recognizes the concept of responsibility (accountability) for deeds, and the relation of such responsibility with the accountability at the Day of Judgment.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates the concept of accountability for deeds and sayings.</li> <li>To link the responsibility with the accountability at the Day of Judgment.</li> <li>Distinguishes between the optional deeds and obligatory deeds in terms of responsibility and accountability at the day of resurrection.</li> <li>Infers the effect of sense of responsibility in the human's behavior.</li> <li>Illustrates the concept of (responsibility for deeds and sayings).</li> </ul>
The methodological mentality	<ul style="list-style-type: none"> <li>To recognize how to establish the evidence about that Allah is One with no partners.</li> </ul>	<ul style="list-style-type: none"> <li>Shows how to establish the evidence about that Allah is One with no partners.</li> <li>Demonstrates the oneness of Allah.</li> <li>Infers the oneness of Allah, and His Greatness as he created the universe and its order.</li> <li>Expresses his appreciation to the Greatness of Allah.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 9

### **The fifth pivot: The biography of the Prophet (PBUH):**

The criteria: the learners show love and following the example of the noble prophet (PBUH) and his followers from the Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The good example	<ul style="list-style-type: none"> <li>• He recognizes the biography of the prophet (PBUH) as a teacher and educator.</li> </ul>	<ul style="list-style-type: none"> <li>• Shows the approach of the prophet (PBUH) in bringing up the first generation of Muslims.</li> <li>• Infers from the biography of the prophet (PBUH) that He was eager to bring up his companions.</li> <li>• Mentions some educational situations of the prophet (PBUH) to demonstrate the He was a teacher.</li> <li>• He shall be eager to follow the example of the prophet (PBUH) in His learning and educational methods.</li> <li>• Shows the manners of prophet (PBUH) in upbringing and education.</li> </ul>
The role models	<ul style="list-style-type: none"> <li>• To know the biography of the ascetic scholar Saeed bin Jubair, and the</li> </ul>	<ul style="list-style-type: none"> <li>• Recognizes some sides of the biography of Saeed bin Jubair the ascetic scholar, and the biography of Sayeda Somiah bint Khiat (Um Amaar) and her</li> </ul>

	<p>biography of Um Amaar Somiah bint Khiat and her adherence to religion.</p>	<p>adherence to religion.</p> <ul style="list-style-type: none"> <li>• Infers the benefits and lessons from studying the biography of Um Amaar.</li> <li>• Realizes the most important characteristics of the ascetic scholar Saeed bin Jubair.</li> <li>• Knows some aspects of the ascetic scholar Saeed bin Jubair's life.</li> <li>• Concludes the most important characteristics of Sayeda Somiah bint Khiat (Um Amaar).</li> <li>• Realizes the lessons and examples from studying the biography of the ascetic scholar Saeed bin Jubair.</li> </ul>
	<ul style="list-style-type: none"> <li>• Recognizes the personality of Imam Mohamed bin Idries Al Shafei, the writer of the study of jurisprudence' principles, and identifies the causes of his genius in Islamic jurisprudence.</li> </ul>	<ul style="list-style-type: none"> <li>• To introduce Imam Al Shafei, the writer of the study of jurisprudence' principles.</li> <li>• Infers the causes that led to Al Shafei' genius in the Sharia sciences.</li> <li>• Concludes his approach and proprieties in seeking the knowledge.</li> <li>• Identifies the most important moral and scientific features of Imam Al Shafei.</li> </ul>

### The standards, learning outcomes, and performance indicators for Grade 9

#### **The sixth pivot: The identity and belongingness:**

The criteria: the learners show belongingness to and pride in Arabic language and their Arabic and Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Culture and language	<ul style="list-style-type: none"> <li>Recognizes the stages of drawing and development of the holy Quran.</li> </ul>	<ul style="list-style-type: none"> <li>Identifies the term “drawing of the book of holy Quran (Mushaf )”.</li> <li>Illustrates the features of the Othmani drawing.</li> <li>Shows the stages of writing the books of the Holy Quran.</li> <li>Recognizes examples and aesthetics of drawing the book of the holy Quran through different eras.</li> <li>Expresses his appreciation to the Muslim’s efforts in keeping and maintaining the holy Quran.</li> </ul>
The circles of belongingness	<ul style="list-style-type: none"> <li>Mentions the causes of poverty in Islamic world, and the contributions of UAE to treat it.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions the causes of poverty in Islamic world.</li> <li>Analyzes the causes of poverty in Islamic world</li> <li>Shows the negative effects of poverty.</li> <li>Suggests solutions for the problem of poverty in Islamic world.</li> <li>Shows the attitude of UAE towards the problem of poverty in Islamic world.</li> <li>Enumerates the contributions of UAE to treat poverty in Islamic societies.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 9

### The seventh pivot: Human and universe:

The criteria: the learners in their culture and behaviors show and apply the values of tolerance and respect to the human diversity, as well as building positive relation with all creatures of Allah.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The human dignity	<ul style="list-style-type: none"> <li>Respects the freedom of belief guaranteed by Islam, and shows that the duty of the prophet (PBUH) is to convey and remind, not to control people.</li> </ul>	<ul style="list-style-type: none"> <li>Defines the concept of freedom of belief.</li> <li>Demonstrates the freedom of belief from verses of the holy Quran.</li> <li>Compares between compulsion and freedom in choosing Islam through the effect and result.</li> <li>Quotes verses from the noble Quran to demonstrate that the duty of the prophet (PBUH) is to declare and remind, not to control and force people.</li> <li>Shows that the freedom of belief is one of the human rights in Islam, and an evidence of elevating the human by Allah.</li> <li>Expresses his appreciation and adherence to the freedom of belief guaranteed by Allah.</li> <li>Defines the concept of intolerance.</li> </ul>

		<ul style="list-style-type: none"> <li>Analyzes the causes of religious intolerance.</li> <li>Criticizes the religious intolerance scientifically.</li> <li>Shows the attitude of Islam towards intolerance.</li> <li>Illustrates the effect of intolerance and extremism.</li> </ul>
Tolerance	<ul style="list-style-type: none"> <li>Recognizes the manifestations of religious and doctrinal tolerance.</li> </ul>	<ul style="list-style-type: none"> <li>Defines the concept of religious and doctrinal tolerance.</li> <li>Illustrates the Sharia evidences related to the obligation and importance of the intellectual and doctrinal tolerance.</li> <li>Shows the Sharia limits of religious and doctrinal tolerance.</li> <li>Presents examples of the religious and doctrinal tolerance throughout the biography of the righteous forefathers and Islamic history.</li> <li>Infers the positive effects of the intellectual tolerance when applied and its negative effects if it is being neglected.</li> </ul>
Environment	<ul style="list-style-type: none"> <li>Recognizes the signs of Allah in the natural environment.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates the wonders of Allah in universe and secrets of universe.</li> <li>Infers the ranks of the human's relation with universe.</li> <li>Demonstrates the signs of the Greatness and Power of God in universe.</li> <li>Shows the duties of human in</li> </ul>

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environment around him.

### **Eleventh: the standards, the learning outcomes, and performance indicators for Grade 10**

#### **The first pivot: The values and objectives of Islam:**

The criteria: the learners show understanding to the concept of worship in the broadest sense, and self-control stems from the concept of kindness and applying the individual and collective values of Islam.

<b>The Subsidiary pivots</b>	<b>The outcomes of learning</b>	<b>The Performance Indicators</b>
Slavery	<p>At the end of Grade 10, the learner is expected to achieve the following learning outcomes:</p> <ul style="list-style-type: none"> <li>• Illustrates the importance of time and participation in building, developing, and serving society as one of the collective duties.</li> </ul>	<ul style="list-style-type: none"> <li>• Illustrates the importance of showing an interest in the affairs of society.</li> <li>• Illustrates the concept of Waqf.</li> <li>• Distinguishes between the kinds of Waqf.</li> <li>• Mentions the civilized role of Waqif and examples of it.</li> <li>• Shows the contributions of the organizations of Waqf in serving the Islamic society.</li> <li>• Enumerates the fields of Waqf.</li> <li>• Highlights the role of Waqf in serving society.</li> </ul>
Kindness and righteousness	<ul style="list-style-type: none"> <li>• Illustrates the ways and importance of self-accountability in his life.</li> </ul>	<ul style="list-style-type: none"> <li>• Illustrates the concept of self-accountability.</li> <li>• Shows the motives of Muslim in self-accountability.</li> <li>• Distinguishes between the two kinds of self-accountability.</li> <li>• Complies with the reasons for self-</li> </ul>

		<p>accountability and being away from the obstacles for that.</p> <ul style="list-style-type: none"> <li>• Shows the importance of self-criticism to straighten the way of human.</li> <li>• Designs methodological guide for the ways of self-accountability.</li> </ul>
The values	<ul style="list-style-type: none"> <li>• Appreciates the value of chastity, lowering the gaze, and being away from vices.</li> </ul>	<ul style="list-style-type: none"> <li>• Shows the concept of chastity.</li> <li>• Distinguishes between the two kinds of chastity.</li> <li>• Shows the risks of lack of chastity.</li> <li>• Presents examples of self-control.</li> <li>• Concludes the risks of falling in sins.</li> <li>• Suggests preventive rules to protect man from falling in prohibitions.</li> </ul>

### The standards, the learning outcomes, and performance indicators for Grade 10

#### The second pivot: the Divine revelation:

The criteria: the learners show understanding, applying, and memorization of the noble Quran and the Sunnah of the Prophet (Peace Be upon Him).

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
the noble Quran	<ul style="list-style-type: none"> <li>Recites and explains the words and meanings of <a href="#">Surah Luqman</a> and <a href="#">Surah As-Sajdah</a> . Recognizes the approaches of elucidators. Knows the interpretation by cited (it means, interpretation of the holy Quran by the holy Quran , Sunnah, tradition of the companions and followers), and the interpretation by opinion (it means, to interpret the holy Quran by conclusion, discretion, and diligence).</li> </ul>	<ul style="list-style-type: none"> <li>Recites properly <a href="#">Surah Luqman</a> and <a href="#">Surah As-Sajdah</a>.</li> <li>Explains the words and meanings of <a href="#">Surah Luqman</a> and <a href="#">Surah As-Sajdah</a> .</li> <li>Infers the judgments and instructions contained in <a href="#">Surah Luqman</a> and <a href="#">Surah As-Sajdah</a>.</li> <li>Defines the meaning of science of interpretation.</li> <li>Enumerates the needs of elucidator to perform the interpretation.</li> <li>Enumerates the main trends of interpretation.</li> <li>Analyzes the reasons of the elucidators' variation in interpretation.</li> <li>Distinguishes the kinds of elucidators' approaches.</li> <li>Applying the methodological steps in interpretation of the holy Quran.</li> <li>Illustrates the concept of interpretation by</li> </ul>

		<p>cited.</p> <ul style="list-style-type: none"> <li>• Enumerates the stages of interpretation by cited.</li> <li>• Presents examples of interpretation by cited.</li> <li>• Shows examples of the most famous elucidators by cited, in addition to their books.</li> <li>• Illustrates the concept of interpretation by opinion.</li> <li>• Shows the judgment of interpretation by opinion.</li> <li>• Enumerates the kinds of opinions in Interpretation.</li> <li>• Identifies the scientific controls for interpretation by opinion.</li> <li>• Shows examples of the most famous elucidators by opinion, in addition to their books.</li> <li>• Illustrates the points of similarity between the facts of modern science and those contained in the holy Quran.</li> <li>• Discovers the power of Allah by analyzing the verses and link them with the scientific knowledge.</li> </ul>
The Sunnah	<ul style="list-style-type: none"> <li>• To know the Hadith Terminology.</li> </ul>	<ul style="list-style-type: none"> <li>• Knows the Hadith terminology, as well as its subject and benefit.</li> <li>• Illustrates the efforts of Muslims to protect the Sunnah throughout eras.</li> <li>• Differentiate between Al Sanad (to</li> </ul>

		<p>mention the narrators of the Hadith), and Al Matn (the text of the Hadith which comes after mentioning the names of the narrators).</p> <ul style="list-style-type: none"> <li>• Shows the approaches of scholars of Hadith in criticizing the narrators of Hadith.</li> <li>• Compares between the authentic Hadith, good Hadith, and doubtful Hadith.</li> <li>• Specifies the judgment of acting by the kinds of the noble Hadith.</li> <li>• To define the terms of abnormality ( Al-Shozoz ) , the cause ( Al-Ella), and the sayings of somebody else other than the prophet that inserted intentionally in the Hadith ( Al Khabar Almawdowo).</li> <li>• Enumerates the reasons, signs, and proves of inserting sayings of somebody else other than the prophet (PBUH) intentionally in the Hadith.</li> <li>• He shall be eager to rely on the accepted Hadith not the rejected ones.</li> <li>• Enumerates the most famous books of narration of the Hadith.</li> </ul>
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### The standards, the learning outcomes, and performance indicators for Grade 10

#### **The third pivot: the judgments and proprieties of Islam:**

The criteria: the learners show applying of the judgments and proprieties of Islam with oneself and society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Sharia	<ul style="list-style-type: none"> <li>To know the concepts of lawful (Halal) and unlawful (Haraam), avoids the grave sins. Shows the judgments of Jihad (struggling in holy war).</li> </ul>	<ul style="list-style-type: none"> <li>Shows that the purpose of Sharia is to achieve the benefits and preventing evils.</li> <li>Comparing between the divisions of Al Hokm Al Takleify “obligatory judgment” (the order to do something or not to do something).</li> <li>To link between the good things and evil things.</li> <li>Shows the approach of Islam in case of any conflict between the obligatory judgments.</li> <li>Differentiates between the individual obligation and the collective obligation.</li> <li>Distinguishes between the grave sins and minor sins.</li> <li>Illustrates the effects of falling in grave sins and minor sins.</li> <li>Shows the effect of the acts of worship in expiation of sins.</li> <li>He shall be eager to avoid falling in grave sins or minor sins.</li> </ul>

		<ul style="list-style-type: none"> <li>• Shows the general concept of Jihad (struggle in holy war).</li> <li>• Infers the kinds of Jihad from the Sharia texts.</li> <li>• Presents examples of Jihad.</li> <li>• Illustrates the judgments of Jihad.</li> <li>• Infers the proprieties of Jihad and factors of victory.</li> <li>• Emphasizes the importance of preparing for jihad and protecting the homeland.</li> </ul>
Disciplining	<ul style="list-style-type: none"> <li>• He shall comply with the proprieties of markets, public areas, and parks.</li> </ul>	<ul style="list-style-type: none"> <li>• Develops methodological plan to educate the people with regard to the proprieties of public facilities and parks.</li> <li>• Shows the proprieties which shall be followed in markets.</li> <li>• Enumerates the proprieties of visiting parks.</li> <li>• He shall comply with the proprieties of public areas.</li> </ul>

### The standards, the learning outcomes, and performance indicators for Grade 10

#### **The fourth pivot: The fiducial mentality:**

The criteria: the learners show their knowledge of the pillars of faith, and methodological thinking in understanding the principles of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Faith	<ul style="list-style-type: none"> <li>The learner appreciates the value of mind and shows its balanced relation with conveyance, as mind is a mean to understand religion and does not contradict conveyance.</li> </ul>	<ul style="list-style-type: none"> <li>To know the mind.</li> <li>Illustrates the reasons of inability of human mind to realize everything.</li> <li>Shows the importance and rank of mind in Islam.</li> <li>Demonstrate the sound mind does not contradict the right conveyance.</li> <li>Infers the existence of Allah by intellectual evidences.</li> </ul>
The methodological mentality	<ul style="list-style-type: none"> <li>Shows the noble Quran challenges the human mind.</li> </ul>	<ul style="list-style-type: none"> <li>Shows that the methods of wrong thinking lead to wrong results.</li> <li>Illustrates the reasons of denying the message of the Prophet (PBUH) by the disbelievers of Arabs.</li> <li>Illustrates the approach of Quran in forming the mind of the Muslim.</li> <li>Shows how the noble Quran challenged the Arabic mind.</li> <li>Shows how the noble Quran challenged the human mind.</li> </ul>

### The standards, learning outcomes, and performance indicators for Grade 10

#### **The fifth pivot: The biography of the Prophet (PBUH):**

The criteria: the learners show love and following the example of the noble prophet (PBUH) and the human models from the Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The good example	<ul style="list-style-type: none"> <li>• He recognizes the biography of the prophet (PBUH) as a husband.</li> </ul>	<ul style="list-style-type: none"> <li>• Recognizes the biography of the prophet (PBUH) as a husband.</li> <li>• Infers the benefits and examples from the biography of the prophet (PBUH).</li> <li>• Shows the elements of the life of the prophet (PBUH).</li> <li>• He shall be eager to follow the example of the prophet (PBUH) in His companionship with His wives.</li> </ul>
The role models	<ul style="list-style-type: none"> <li>• To know the biography of the ascetic scholar Abdullah bin Al Mubarak.</li> <li>• To know the biography of Sayeda</li> </ul>	<ul style="list-style-type: none"> <li>• Shows the scientific approach of Imam Abdullah bin Al Mubarak.</li> <li>• To tell the story of Sayeda Sakinah bint Al Hussain, as well as sheds light on her knowledge</li> </ul>

	<p>Sakinah bint Al Hussain in her asceticism and knowledge.</p>	<p>and asceticism.</p> <ul style="list-style-type: none"> <li>• Identifies the most important characteristics of Sayeda Sakinah bint Al Hussain.</li> <li>• Realizes the lessons and examples from studying the biography of those characters.</li> </ul>
	<ul style="list-style-type: none"> <li>• Recognizes the personality of Imam Ahmed bin Hanbal as well as his efforts in developing the Islamic jurisprudence.</li> </ul>	<ul style="list-style-type: none"> <li>• To introduce Imam Ahmed bin Hanbal.</li> <li>• Shows the academic efforts of Imam Ahmed bin Hanbal.</li> <li>• Identifies the Jurisprudential principles which Imam Ahmed bin Hanbal relied on in his juristic school of thought.</li> <li>• Shows his pride in the efforts in developing the Islamic jurisdiction.</li> <li>• Infers the benefits and examples through studying the character of Imam Ahmed bin Hanbal.</li> </ul>

### **The standards, learning outcomes, and performance indicators for Grade 10**

#### **The sixth pivot: The identity and belongingness:**

The criteria: the learners show belongingness to and pride in Arabic language and their Arabic and Islamic nation.

<b>The Subsidiary pivots</b>	<b>The outcomes of learning</b>	<b>The Performance Indicators</b>
Culture and language	<ul style="list-style-type: none"> <li>Recognizes the artistic representation and rhythms of versification in the holy Quran.</li> </ul>	<ul style="list-style-type: none"> <li>Shows the concept of artistic representation in the holy Quran.</li> <li>Represents some Quranic texts contain artistic representation.</li> <li>Illustrates the concept and rhythms of the Quranic versification.</li> <li>Shows Quranic examples of versification and rhythms of the holy Quran.</li> <li>Illustrates the aesthetic aspects of the holy Quran.</li> <li>Presents examples of the aesthetic aspects of the holy Quran.</li> </ul>
The circles of belongingness	<ul style="list-style-type: none"> <li>Recognizes the causes of the rupture of Islamic nation, and how to solve the disputes between Islamic countries.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates the concept of Islamic nation.</li> <li>Analyzes the factors which helped to form the Islamic nation.</li> <li>Shows the major steps toward Islamic unity.</li> <li>Demonstrates the Islamic unity is the way to power, respect, and dignity.</li> <li>Analyzes the causes of the rupture of Islamic nation.</li> <li>Enumerates the elements of Islamic unity and the factors of establishing it.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 10

### The seventh pivot: Human and universe:

The criteria: the learners in their culture and behaviors show and apply the values of tolerance and respect to the human diversity, as well as building positive relation with all creatures of Allah.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The human dignity	<ul style="list-style-type: none"> <li>Enumerates the rights of the people of holy books (the people of divine religions) in Islam, and shows the way to deal with them.</li> </ul>	<ul style="list-style-type: none"> <li>To know the meaning of the people of holy books.</li> <li>Illustrates the Sharia principles of dealing with the people of divine religions.</li> <li>Infers the rights of the people of divine religions from the Sharia texts.</li> <li>Respecting the rights of the people of divine religions.</li> <li>Realizes the right of all to live in peace.</li> </ul>
Tolerance	<ul style="list-style-type: none"> <li>Complies with the value of tolerance within its limits and controls.</li> </ul>	<ul style="list-style-type: none"> <li>To know tolerance.</li> <li>Specifies the features of tolerance.</li> <li>Shows the importance of tolerance.</li> <li>Illustrates the reasons of tolerance.</li> <li>Infers that tolerance is the principle of relations between people.</li> <li>Illustrates the limits and controls of tolerance.</li> </ul>

Environment	<ul style="list-style-type: none"> <li>• He shall comply with the values of Islam related to maintaining and rationalization the consumption of materials as well as not wasting them.</li> </ul>	<ul style="list-style-type: none"> <li>• Shows the meaning and importance of rationalization of consumption.</li> <li>• Demonstrates the attitude of Islam towards protecting the environment.</li> <li>• Suggests a project to help in protection of the elements of nature.</li> <li>• Participates in awareness of friends, family, and society about the harms of polluting water.</li> <li>• Shows the importance of maintaining environment and the way to protect and clean it.</li> <li>• Recognizes the next generations have the right in the sources of the natural environment.</li> <li>• He shall be eager to apply the values of Islam related to maintaining and rationalization the consumption of materials as well as not wasting them.</li> </ul>
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## **Twelfth: the standards, the learning outcomes, and performance indicators for Grade 11**

### **The first pivot: The values and objectives of Islam:**

The criteria: the learners show understanding to the concept of worship in the broadest sense, and self-control stems from the concept of kindness and applying the individual and collective values of Islam.

<b>The Subsidiary pivots</b>	<b>The outcomes of learning</b>	<b>The Performance Indicators</b>
Slavery	<p>At the end of Grade 11, the learner is expected to achieve the following learning outcomes:</p> <ul style="list-style-type: none"> <li>• Shows that spreading and expanding knowledge and learning others is an act of worship which exceeds the worship of ascetic and chaste.</li> </ul>	<p>He infers that through the following performance indicators:</p> <ul style="list-style-type: none"> <li>• To shows that spreading and expanding knowledge and learning others is an act of worship which exceeds the worship of ascetic and chaste. Infers the favor of science and scientists.</li> <li>• Enumerates the proprieties of scientist.</li> <li>• Respects the proprieties of diversity.</li> <li>• To link diligence in seeking knowledge with worshipping Allah.</li> <li>• Appreciates the value of diligence in seeking knowledge.</li> </ul>
Kindness and righteousness	<ul style="list-style-type: none"> <li>• To occupy himself with chastity and to be eager to the values of</li> </ul>	<ul style="list-style-type: none"> <li>• Shows the concept of content.</li> <li>• Illustrates the approach of Islam in chastity and self-controlling.</li> </ul>

	content and satisfaction.	<ul style="list-style-type: none"> <li>Identifies the factors that help to form content and satisfaction in human.</li> </ul>
The values	<ul style="list-style-type: none"> <li>Adheres to the values of consultation and concepts of democracy, as well as respects the view of others, applies the proprieties of such values and hates the extreme intolerance.</li> </ul>	<ul style="list-style-type: none"> <li>Demonstrates that Islam calls for accomplishment of the principle of consultation in life.</li> <li>Compares between the results of consultation and effects of tyranny.</li> <li>Mentions some examples of applying consultations.</li> <li>Recognizes the concept of taking a collective decision by consultation.</li> <li>Identifies the qualities of the consultant.</li> <li>Infers the proprieties of discussion and consultation.</li> <li>Illustrates the effects of ignoring consultation.</li> <li>He shall be eager to apply consultation in all respects of his life.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 11

### The second pivot: the Divine revelation:

The criteria: the learners show understanding and memorization of the noble Quran and the Sunnah of the Prophet (Peace Be upon Him).

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
the noble Quran	<ul style="list-style-type: none"> <li>• He interprets and recites properly <a href="#">Surah Al-Ahzab</a>. To know the approaches of interpretation (the objective interpretation and the juristic interpretation).</li> </ul>	<ul style="list-style-type: none"> <li>• Mentions the causes of revelation of the verses contained in <a href="#">Surah Al-Ahzab</a>.</li> <li>• Interprets the meaning of the vocabularies contained in <a href="#">Surah Al-Ahzab</a>.</li> <li>• Infers the judgments and instructions contained in <a href="#">Surah Al-Ahzab</a>.</li> <li>• Recites <a href="#">Surah Al-Ahzab</a> properly.</li> <li>• Distinguishes between the concept of the objective interpretation and the juristic interpretation.</li> <li>• Illustrates the approach of juristic interpretation in interpretation of the verses of judgments (not contained in the curriculum).</li> <li>• Shows example of juristic interpretation.</li> <li>• Enumerates the types of the objective interpretation.</li> <li>• Shows the approaches of objective interpretation.</li> <li>• Presents an example of objective interpretation.</li> </ul>

		<ul style="list-style-type: none"> <li>Identifies the importance of objective interpretation.</li> </ul>
The Sunnah	<ul style="list-style-type: none"> <li>Recognizes some terminology of the knowledge of Hadith (the recurrent Hadith and the isolated Hadith), as well as to show that the prophetic tradition (Sunnah) is a source of legislation.</li> </ul>	<ul style="list-style-type: none"> <li>Distinguishes between the recurrent Hadith and the isolated Hadith.</li> <li>Divides the recurrent Hadith to verbally recurrent Hadith and meaningfully recurrent Hadith, in addition to divide the isolated Hadith to Strange Hadith, Scarce Hadith, and Common Hadith.</li> <li>Shows the judgment of the current Hadith and Isolated Hadith.</li> <li>Demonstrates that the prophetic tradition (Sunnah) is one of the sources of legislation.</li> <li>Refutes the opinions of those who refuse to consider the prophetic tradition (Sunnah) as a source of legislation.</li> </ul>

### The standards, the learning outcomes, and performance indicators for Grade 11

#### **The third pivot: the judgments and proprieties of Islam:**

The criteria: the learners show applying of the judgments and proprieties of Islam with oneself and society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Sharia	<ul style="list-style-type: none"> <li>To know the judgments, purposes, and proprieties of marriage, the judgments of contracts in Islam, the sources of legislation, the reasons of the difference of jurists , emergence of juristic schools of thought (Al Hanafiah, Al Maleiah, Al Shafeiah, and Al Hanbaliah).</li> </ul>	<ul style="list-style-type: none"> <li>Shows the right of the man and the woman in marriage.</li> <li>Infers the wisdom behind marriage.</li> <li>Illustrates the bases of choosing the husband and wife.</li> <li>To know the meaning of engagement.</li> <li>Shows the conditions of the contract of Marriage.</li> <li>Enumerates the effects of concluding the marriage contract.</li> <li>Shows the concept of contract in Islam.</li> <li>Distinguishes between valid contract and invalid contract.</li> <li>He shall be eager to fulfill the contracts and comply with their conditions.</li> <li>Shows the merit of Jurisprudence.</li> <li>Enumerates the sources of Islamic Sharia.</li> <li>Illustrates the role of the companions and followers in</li> </ul>

		<p>maintaining and conveying jurisprudence.</p> <ul style="list-style-type: none"> <li>• Shows the reason of emergence of juristic schools of thought.</li> <li>• Demonstrates the coherence between the four Imams.</li> <li>• Shows the approaches of the four Imams to elicit the Sharia judgments.</li> <li>• Giving the reasons for the juristic difference between the four jurists.</li> <li>• Infers that the differences between the juristic schools of thought are a kind of Mercy to Muslims.</li> <li>• Expresses his respect and appreciation for all the juristic schools of thought.</li> </ul>
Disciplining	<ul style="list-style-type: none"> <li>• He shall comply with the proprieties of conversation and discussion.</li> </ul>	<ul style="list-style-type: none"> <li>• Identifies the meaning of proprieties of dialogue and conversation.</li> <li>• Enumerates the proprieties which the speaker shall comply with particularly when differences of opinion.</li> <li>• Shows the proprieties of listening and the benefits of attention.</li> <li>• Enumerates the proprieties of talking and discussion particularly when differences of opinion.</li> <li>• Respects the opinions of others.</li> </ul>

## **The standards, the learning outcomes, and performance indicators for Grade 11**

### **The fourth pivot: The fiducial mentality:**

The criteria: the learners show their knowledge of the pillars of faith, and methodological thinking in understanding the principles of Islam.

<b>The Subsidiary pivots</b>	<b>The outcomes of learning</b>	<b>The Performance Indicators</b>
Faith	<ul style="list-style-type: none"> <li>Recognizes the inimitability of the holy Quran generally, and the scientific inimitability particularly, as well as shows its importance in strengthening faith.</li> </ul>	<ul style="list-style-type: none"> <li>To know the term of Inimitability in the holy Quran and the scientific inimitability in the holy Quran.</li> <li>Shows the aspects of inimitability in the holy Quran.</li> <li>Giving examples for each aspect of inimitability in the holy Quran.</li> <li>Distinguishes between the fields of inimitability in the holy Quran.</li> <li>Defines the benefits and controls of inimitability in the holy Quran.</li> </ul>
The methodological mentality	<ul style="list-style-type: none"> <li>To know and practice the constructive criticism practically.</li> </ul>	<ul style="list-style-type: none"> <li>To know criticism.</li> <li>Shows the types of criticism.</li> <li>Enumerates the methods of constructive criticism.</li> <li>He shall be eager to apply the controls of constructive criticism.</li> <li>Distinguishes between constructive criticism and non-constructive criticism.</li> <li>Be aware that he has a right to defend his opinion as well as defending of the right.</li> </ul>

### The standards, learning outcomes, and performance indicators for Grade 11

#### **The fifth pivot: The biography of the Prophet (PBUH):**

The criteria: the learners show love and following the example of the noble prophet (PBUH) and the human models from the Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The good example	<ul style="list-style-type: none"> <li>• He recognizes the biography of the prophet (PBUH) as Daaiya (Missionary) and reformer.</li> </ul>	<ul style="list-style-type: none"> <li>• Defines the bases of the prophetic mission.</li> <li>• Shows the approaches of the prophet (PBUH) in His mission.</li> <li>• Illustrates the ways and methods of the prophet (PBUH) to call people for Islam.</li> <li>• Cites some situations from the prophetic biography to demonstrate the features of the prophet's approach (PBUH) in reforming individual and community.</li> <li>• Cites some situations from the prophetic biography to demonstrate the prophet's interest (PBUH) in reforming individual and community.</li> </ul>

		<ul style="list-style-type: none"> <li>• He shall be eager to follow the example of the prophet (PBUH) in his mission and reform.</li> </ul>
The role models	<ul style="list-style-type: none"> <li>• To know the biography of Sayeda Nafisa bint Al Hassan, the teacher of scholars and the biography of the commander Al Fateih Mohamed Al Fateih.</li> </ul>	<ul style="list-style-type: none"> <li>• Narrates an aspect of the biography of Sayeda Nafisa bint Al Hassan, the teacher of scholars.</li> <li>• To know the character of the commander Mohamed Al Fateih.</li> <li>• Highlights the heroic and fair attitudes of the commander Mohamed Al Fateih.</li> <li>• Identifies the most important traits of the commander Mohamed Al Fateih.</li> <li>• Infers the lessons and examples from studying those two characters.</li> </ul>

### The standards, learning outcomes, and performance indicators for Grade 11

#### The sixth pivot: The identity and belongingness:

The criteria: the learners show belongingness to and pride in Arabic language and their Arabic and Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Culture and language	<ul style="list-style-type: none"> <li>Recognizes the aesthetics of Arabic calligraphy and Islamic Architecture.</li> </ul>	<ul style="list-style-type: none"> <li>He shows the relation between Arabic calligraphy and Islamic ornamentation.</li> <li>Discovers the relation between Arabic calligraphy and the arts of drawing and representation.</li> <li>Infers the relation between Arabic calligraphy and maintenance of mosques.</li> <li>Expresses his pride in the contributions of Arabic calligraphy in the fields of Islamic arts and maintenance of mosques.</li> </ul>
The circles of belongingness	<ul style="list-style-type: none"> <li>The learners know the problems of the Muslim minorities in the world.</li> </ul>	<ul style="list-style-type: none"> <li>The learner knows the concept of Muslim minorities and how did they come to existence.</li> <li>Knows the problems of Muslim minorities in the world.</li> <li>Identifies the causes of the problems which Muslim minorities in the world face.</li> <li>Suggests solutions for the problems faced by Muslim minorities.</li> <li>Shows the duty of Muslims towards the issues of Muslim minorities.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 11

### The seventh pivot: Human and universe:

The criteria: the learners in their culture and behaviors show and apply the values of tolerance and respect to the human diversity, as well as building positive relation with all creatures of Allah.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The human dignity	<ul style="list-style-type: none"> <li>The learner complies with the proprieties of dealing with non-Muslims at the times of peace.</li> </ul>	<ul style="list-style-type: none"> <li>Enumerates the principles of relations of Muslims with non-Muslims.</li> <li>Shows the methods used by Muslims to communicate with the non-Muslims neighboring societies.</li> <li>Shows tolerance of Islam in dealing with the others.</li> <li>Mentions examples from Islamic history to demonstrate tolerance between Muslims and non-Muslims.</li> <li>He shall be eager to comply with the Proprieties of dealing when he deals with non-Muslims.</li> <li>Shows the right of individuals of society to live in peace.</li> <li>Illustrates the right of peaceful coexistence between the different religions within the houses of Islam.</li> <li>Demonstrates the religious tolerance through the Sharia texts and Islamic history.</li> </ul>
		<ul style="list-style-type: none"> <li>To know equitability.</li> </ul>

Tolerance	<ul style="list-style-type: none"> <li>• He shall be eager to adhere to the manner of equitability in his sayings and deeds.</li> </ul>	<ul style="list-style-type: none"> <li>• Compares between justice and equitability.</li> <li>• Giving the reasons for the need to equitability at the time of difference.</li> <li>• Demonstrates the divine commands to us to adhere to equity and equitability when dealing with others.</li> <li>• Infers the call of Islam for equitability through the incident of the queen of Saba with Soliman (PBUH).</li> <li>• Demonstrates the Quranic equitability to the Jewish Tomah bin Abiraq and condemns his plaintiffs.</li> <li>• Illustrates the importance of scientific equitability.</li> <li>• He shall be eager to comply with equitability in his sayings and deeds.</li> <li>• To show and apply equitability at the time of difference as it is a moral of leniency.</li> </ul>
Environment	<ul style="list-style-type: none"> <li>• Shows the Islamic approach in maintaining the environment by maintaining the tools of revival.</li> </ul>	<ul style="list-style-type: none"> <li>• Shows the Islamic approach in maintaining the environment its sources.</li> <li>• Demonstrates that Islam is calling for maintaining environment.</li> <li>• Participates in maintaining environment.</li> <li>• Refusing the extreme exploitation to the sources of water.</li> <li>• To be aware of breathing air that contains oxygen free from poisons.</li> <li>• Participates in awareness campaigns about the harms of air pollution.</li> <li>• To be aware of rationalization of natural sources for the current and next</li> </ul>

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generations.

## **Twelfth: the standards, the learning outcomes, and performance indicators for Grade 12**

### **The first pivot: The values and objectives of Islam:**

The criteria: the learners show understanding to the concept of worship in the broadest sense, and self-control stems from the concept of kindness and applying the individual and collective values of Islam.

<b>The Subsidiary pivots</b>	<b>The outcomes of learning</b>	<b>The Performance Indicators</b>
Slavery	<p>At the end of Grade 12, the learner is expected to achieve the following learning outcomes:</p> <ul style="list-style-type: none"> <li>Shows that building and caring for successful family is great responsibility, and doing the same properly is an act of worship to Allah.</li> </ul>	<p>He infers that through the following performance indicators:</p> <ul style="list-style-type: none"> <li>Shows that building and caring for successful family is great responsibility, and doing the same properly is an act of worship to Allah.</li> <li>Shows the position of family in Islam.</li> <li>Defines the functions of family in Islam.</li> <li>Infers the bases of building a family in Islam.</li> <li>Shows how the holy Quran depicts the marriage life.</li> <li>Identifies the bases of marriage relation in Islam.</li> <li>Enumerates the proprieties of companionship between the couples.</li> </ul>

Kindness and righteousness	<ul style="list-style-type: none"> <li>To train him about how to reach the rank of beneficence by “worshipping Allah as if you see Him, and if you are not seeing Him, He sees you.”</li> </ul>	<ul style="list-style-type: none"> <li>To know the meaning of purification.</li> <li>Suggests approach to help oneself to reach the rank of beneficence.</li> <li>Designs a table to review all his daily acts depending on messages of self-correction.</li> <li>Shows the control of God.</li> </ul>
The values	<ul style="list-style-type: none"> <li>Appreciates the value of individual and collective responsibility and hates negativism.</li> </ul>	<ul style="list-style-type: none"> <li>Illustrates the dimensions of individual and collective responsibility, and the extent of their association to the value of freedom.</li> <li>Shows the Sharia and juristic bases of individual and collective responsibility in Islam.</li> <li>Enumerates the divisions of responsibility in individualism.</li> <li>Shows the stages, fields, limits, and ranks of individual responsibility in Islam.</li> <li>Recognizes the field of collective responsibility in Islam.</li> <li>Elicits the effects of irresponsibility.</li> <li>Realizes the value of individual and collective responsibility.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 12

### The second pivot: the Divine revelation:

The criteria: the learners show understanding and memorization of the noble Quran and the Sunnah of the Prophet (Peace Be upon Him).

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The noble Quran	<ul style="list-style-type: none"> <li>He memorizes, recites properly and interprets and recites <a href="#">Surah An-Nur</a>.</li> </ul>	<ul style="list-style-type: none"> <li>Mentions the causes of revelation of the verses contained in <a href="#">Surah An-Nur</a>.</li> <li>Interprets the meaning of the vocabularies contained in <a href="#">Surah An-Nur</a>.</li> <li>Infers the main ideas contained in the Surah.</li> <li>Elicits the judgments and instructions contained in the Surah.</li> <li>He masters the recitation of the Surah.</li> <li>He shall be eager to apply judgments and instructions contained in the Surah.</li> <li>To know the reason of revelation of the holy Quran.</li> <li>Enumerates the benefits of knowing the reasons of revelation of the holy Quran.</li> </ul>
The Sunnah	<ul style="list-style-type: none"> <li>Recognizes the guidance of the prophet (PBUH), in health care, and the conditional Sunan in the prophetic</li> </ul>	<ul style="list-style-type: none"> <li>Clarifies the value of health in Sunnah.</li> <li>Shows the elements of maintaining health in Sunnah.</li> <li>Infers the anti-patterns of health, and warning of it.</li> </ul>

	tradition (Sunnah).	<ul style="list-style-type: none"><li>• Infers from the holy Quran and Hadith the confirmation of sanctity of body, and that Islam is keen to maintain it.</li><li>• Knows the right of oneself in health care.</li><li>• He shall be eager to thank Allah for the grace of health and maintaining it.</li><li>• Defines the concept of the Divine Sunan.</li><li>• Shows the divisions of divine Sunan.</li><li>• To link between the conditional Sunan and the human will.</li><li>• Elicits the lessons from the conditional Sunan in the prophetic tradition (Sunnah).</li></ul>
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### The standards, the learning outcomes, and performance indicators for Grade 12

#### **The third pivot: the judgments and proprieties of Islam:**

The criteria: the learners show applying of the judgments and proprieties of Islam with oneself and society.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Sharia	<ul style="list-style-type: none"> <li>• He recognizes the judgments and effects of divorce, as well as its social effects. He shows the economic system in Islam and knows the judgments of legacy.</li> </ul>	<ul style="list-style-type: none"> <li>• Shows the cases of separation between spouses.</li> <li>• Shows the means of reconciliation between the spouses.</li> <li>• Distinguishes between divorce, Kholu (divorce at instance of wife who pay compensation), and judicial separation.</li> <li>• Infers the effects of separation of spouses.</li> <li>• Shows the judgments of legacy.</li> <li>• Identifies the concept of Islamic economic system.</li> <li>• Infers the bases of Islamic economic system.</li> <li>• Controls the limits of the economic freedom in Islam.</li> <li>• Shows the judgments of legacy.</li> <li>• Respects the right of others in ownership.</li> </ul>
Disciplining	<ul style="list-style-type: none"> <li>• He shall possess the manners of seeking knowledge.</li> </ul>	<ul style="list-style-type: none"> <li>• Enumerates the proprieties of seeking knowledge.</li> <li>• He shall be eager to the manners of seeking knowledge.</li> </ul>

## The standards, the learning outcomes, and performance indicators for Grade 12

### The fourth pivot: The fiducial mentality:

The criteria: the learners show their knowledge of the pillars of faith, and methodological thinking in understanding the principles of Islam.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Faith	<ul style="list-style-type: none"> <li>• He applies the methodological approaches in proving the issues of faith.</li> </ul>	<ul style="list-style-type: none"> <li>• To apply the mental approach in proving the existence of Allah.</li> <li>• Using and employing the Quranic approach in arguing with polytheists.</li> <li>• Proves the existence of Allah through the story of Hanifah.</li> </ul>
The methodological mentality	<ul style="list-style-type: none"> <li>• Differentiates between following up, imitation, and Ijtihad (diligence), and illustrates the attitude of Islam towards imitation.</li> </ul>	<ul style="list-style-type: none"> <li>• Differentiates between following up, imitation, and Ijtihad (diligence).</li> <li>• Shows the attitude of Islam and the scholars of Islam from imitation.</li> <li>• Identifies the kinds of imitation.</li> <li>• Analyzes the reasons of immobility of thought.</li> <li>• Infers the effects of immobility of thought.</li> <li>• Distinguishes between the areas on diligence and the areas of non-diligence.</li> <li>• Highlights some examples of diligence of companions at the time of the prophet (PBUH) and after His death.</li> </ul>

### The standards, learning outcomes, and performance indicators for Grade 12

#### **The fifth pivot: The biography of the Prophet (PBUH):**

The criteria: the learners show love and following the example of the noble prophet (PBUH) and the human models from the Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The good example	<ul style="list-style-type: none"> <li>• He recognizes the biography of the prophet (PBUH) as military commander and political ruler.</li> </ul>	<ul style="list-style-type: none"> <li>• Knows an aspect of the prophetic biography related to military leadership.</li> <li>• Knows an aspect of the prophetic biography related to political leadership.</li> <li>• Elicits the lessons and examples.</li> </ul>
The role models	<ul style="list-style-type: none"> <li>• To know the biography of Mohamed Iqbal, may Allah forgive him, and Aysha bint Al Shatei, in addition to her contributions in serving knowledge.</li> </ul>	<ul style="list-style-type: none"> <li>• Highlights the scientific situations in the biography of of the philosopher of Islam Mohamed Iqbal.</li> <li>• Presents some examples of the aspects of Sayeda Ayesh bint Al Shatei's contributions, as she is contemporary scientist.</li> <li>• . Infers the lessons and examples from studying those two characters.</li> </ul>

### The standards, learning outcomes, and performance indicators for Grade 11

#### The sixth pivot: The identity and belongingness:

The criteria: the learners show belongingness to and pride in Arabic language and their Arabic and Islamic nation.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
Culture and language	<ul style="list-style-type: none"> <li>Illustrates the importance of Arabic language as the slogan of Islam and by which we perform the Islamic worships. To show the effect of the holy Quran in Arabic language.</li> </ul>	<ul style="list-style-type: none"> <li>He illustrates the importance of Arabic language as the language of Quran and slogan of Islam.</li> <li>He shall link between learning Arabic and the perfectness in performing worships.</li> <li>Infers the extent of Arabic language's ability to absorb modern science.</li> <li>Expresses his pride in Arabic and defending it.</li> </ul>
The circles of belongingness	<ul style="list-style-type: none"> <li>He shows the Muslim's duty towards the future and revival of nation.</li> </ul>	<ul style="list-style-type: none"> <li>He suggests a plan in which he shows the way of revival of nation.</li> <li>Enumerates the elements of reviving our Islamic nation.</li> </ul>

## The standards, learning outcomes, and performance indicators for Grade 12

### The seventh pivot: Human and universe:

The criteria: the learners in their culture and behaviors show and apply the values of tolerance and respect to the human diversity, as well as building positive relation with all creatures of Allah.

The Subsidiary pivots	The outcomes of learning	The Performance Indicators
The human dignity	<ul style="list-style-type: none"> <li>The learner complies with the proprieties of dealing with the non-Muslims at the time of war.</li> </ul>	<ul style="list-style-type: none"> <li>Enumerates the proprieties of dealing with the non-Muslims at the time of war.</li> <li>Cites of some examples from the prophetic biography to prove the good dealing with non-Muslims at the times of war.</li> <li>Demonstrates that religious tolerance is a right of non-Muslims even at the time of war.</li> </ul>
Tolerance	<ul style="list-style-type: none"> <li>He shall show and apply the value of tolerance with his enemies.</li> </ul>	<ul style="list-style-type: none"> <li>Shows the roots of tolerance.</li> <li>Mentions some forms of Islamic tolerance with the others with different belief.</li> <li>Demonstrates tolerance of Muslims with others at the time of distress.</li> </ul>
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## **Chapter 4**

# **The values, skills, and concepts in the document of Islamic Education curriculum**

## Firstly: the values contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
The values and purposes of Islam	Slavery	Favor of Allah	Worshipping of Allah	Honoring one's parents	Respect of old and kindness to young	Obedience of god	Volunteering cooperation	Honesty in work The proprieties of work	Seeking knowledge and sitting with scholars	Giving advice for the sake of Allah	Participation in serving society	Spreading and teaching of knowledge	Family care
	Values	truth	Honesty	cooperation	Generosity	courage	Determination and energy	Modesty	Brotherhood and unselfishness	Appreciation of handwork and being away from vanity	Chastity, lowering the gaze Farness from vice	Consultation and lack of intolerance	Responsibility
	Kindness and righteousness	Love of Allah	Presence and escorting of God	submissiveness	Honesty with oneself	Pleasing God and feeling of fear from him	Pleading to Allah by invocation (Duaa)	Control and monitoring of God	Honesty in sayings and deeds	Hatred of pretension and hypocrisy	Self-accountability	Chastity Sublimate asceticism	kindness

## The values contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
<b>The judgments and proprieties of Islam</b>	The Holy Quran	Purification is one of the proprieties of recitation	The merit of learning the holy Quran	Attention is one of the proprieties of recitation	submissiveness is one of the proprieties of recitation	Contemplation of the verses is one of the proprieties of recitation	Love of reciting the holy Quran and understanding its meanings	Keen to reciting and memorizing the holy Quran as well as understanding its meanings	Keen to reciting and memorizing the holy Quran as well as understanding its meanings	Keen to reciting and memorizing the holy Quran as well as understanding its meanings	To be eager to memorize the holy Quran and understanding its meaning.	To be eager to memorize the holy Quran and understanding its meaning.	To be eager to memorize the holy Quran and understanding its meaning.
	The prophetic tradition (Sunnah)	The proprieties of food Depending in God Mercy compassion to animals	Love of benevolence for Muslims purification repentance	Diligence in reciting the holy Quran Honesty Mercy, love, and cooperation between believers Good manners Sincerity of intention	The power of believer in depending on God Brotherhood The merit of Congregational Prayer Good manners Devoutness	Good dealing with others Honoring one's parent Jihad Kindness to poor Road manners Generosity kinship simplification	Good use of graces thanking Patience God' control and monitoring Depending on Allah Believing in fate Choice of good friend Truth Sincerity Faith Generosity Forgiveness	Repentance calling people to do the virtues and Prevention of Vice Maintenance of the Mosques Guardianship of the orphan sincerity of intention	Not disclosing sins Seeking to be closer to God To think Farness from trifles Earning by legal ways (Halal)superior the believer	Appreciation the efforts of scholars for compilation of the prophetic tradition (Sunnah).	To be accurate in using Hadith.	Appreciation of the position of Sunnah as a source of legislation.	Appreciation of the position of Sunnah as a source of knowledge and science.

## The values contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
Divine revelation	Sharia	The merit of purification.	The merit of prayer.	The merit of fasting.	The merit of charity.	The merits of congregational Prayer and Friday's prayer.	The merit of voluntary fasting. The merit of the Supererogatory Prayer. Islam is the religious of simplification.	The merit of performing the obligatory prayer. Submissiveness, seeking earning livelihood by legal ways (Halal), and being away from illegal ways (Haram).	The merit of Jihad (struggling in the holy war). Being in contact with Allah, and depending on Him.	The merit of zakah. Complying with contracts and covenants.	The merit of Hajj. Seeking the legal ways (Halal) in earning one's livelihood. Avoidance of grave sins.	The proprieties of marriage.	Seeking the purposes of Sharia.
	Politeness	Cleanliness (body, place, and clothes).	Manners of food.	The proprieties of sleeping	The manners of entering the house.	The manners of road and using means of transportation.	The proprieties of mosque	The manners of sittings.	The proprieties of traveling.	The proprieties of invocation (Duaa)	The manner of markets and public places.	The manners of talking.	The proprieties of seeking knowledge.
Fiducial mentality	Faith	Mercy of Allah to his slaves. Mercy between people. Compassion to animals.	Believing in angels.	Faith in the messengers.	Believing in the divine books.	Believing in the Hereafter.	Believing in paradise and hell.	Believing in the attributes and names of Allah.	Believing in fate and destiny.	The responsibility for deeds and the penalty at the Day of Judgment.	Harmonization between mind and conveyance.	Reconciliation between knowledge and faith.	Appreciation of the rank of mind in the issues of faith.
	The methodological mentality.	Respecting older people even if they deserve criticism.	Self-confidence.	Science and learning, realization and observation.	Searching for facts, learning from people of experience.	The power of truth.	Adherence to truth.	Meditation and contemplation.	Taking a lesson from the previous nation.		The Quranic challenge to human mind.	Realization and critical thinking.	The discretionary mentality.

## The values contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
the biography of Prophet Muhammad – PBUH (Seerah)	The good example	Love to the Prophet Muhammad – PBUH, the honest and trustworthy orphan child	Love to the Prophet Muhammad – PBUH, the honest and trustworthy	Love to the Prophet Muhammad – PBUH, kindness to neighbors.	Love to the Prophet Muhammad – PBUH, the worshipper to Allah.	Love to the Prophet Muhammad – PBUH, the diligent in calling people to follow the way Allah.	Love to the Prophet Muhammad – PBUH, The founder of the State of Islam.	Love to the Prophet Muhammad – PBUH, the brave struggler.	Love to the Prophet Muhammad – PBUH, the father and grandfather.	Love to the Prophet Muhammad – PBUH, the teacher and educator.	Love to the Prophet Muhammad – PBUH, the benevolent to his family.	Love to the Prophet Muhammad – PBUH, the Daaiya (Missionary) and reformer.	Love to the Prophet Muhammad – PBUH, The wise and political leader.
	The role models	Following the example of our master Abu Huraira in compassion to animals, as well as the biography of Sayeda Asmaa bint Abu Bakr and her role in serving Islam	Following the example of our master Ali ibn Abu Talib and his kindness to the poor people. Following the example of Sayeda Fatima Al Zahra in her love to poor.	Following the example of our master Abu Bakr Al Sedieq, and his participation in supporting Islam. Following the example of Sayeda Khadijah bint Khowailed and her suppose to Islam.	Following the example of our master Osman ibn Afaan in his shyness and spending money in the sake of Allah. Following the example of Sayeda Zainab d/o Khozaimah, and focusing on her kindness to the poor.	Following the example of our master Omar ibn Al Khatab, in addition to his justice and asceticism. Following the example of Sayeda Al Khansaa, and her sacrifice in the sake of Allah.	Following the example of Imam Anas ibn Malek in serving religion and knowledge. Following the example of Sayeda Aisha bint Abu Bakr and her interest and love to knowledge.	Following the example of the brave commander Salah Uddien Al Ayouby. Following the example of Sayeda Umm Omara and her heroic attitudes.	Following the example of Abu Dhar Ghaffary in his defence to poor. Following the example of Sayeda Al Shifaa bint Abdullah in knowledge and work.	Following the example of the ascetic scholar Saeed bin Jubair. Following the example of Sayeda Umm Amaarand her adherence to religion.	Following the example of Imam Abdullah bin Al Mubarak, in his work and asceticism. Following the example of Sayeda Sakinah bint Al Hussain, as well as sheds light on her knowledge and asceticism.	Following the example of Imam Shafei. Following the example of Sayeda Nafisa bint Al Hassan, the teacher of scholars.	Following the example of the commander Al Fateih Mohamed Al Fateih. Following the example of Sayeda Aysha Al Taimoriah and her love to knowledge.

## The values contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
<b>The identity and belongingness</b>	Culture and language		-	-	-	-	-	Feeling pride in the Islamic artistic heritage (aesthetics of Arabic calligraphy)	A sense of pride in Arabic language	A sense of pride in the efforts of scholars to care for the noble Quran.	Feeling pride in Islam in connection with the artistic representation and rhythms of versification	Feeling pride in the contributions of Arabic calligraphy in Islamic ornamentation and maintenance of mosques.	A sense of pride in Arabic language as a slogan of Islam.
	The circles of belongingness	Belongingness to family	Belongingness to district	Belongingness to society	Maintaining the public facilities.	A sense of pride in the UAE	A sense of pride in Arabic nation.	A sense of pride in Islamic nation.	Zeal on Islam.	Appreciation of the efforts of UAE in treating the problem of poverty in Islamic world.	Engagement in the concerns of Islamic nation.	Engagement in the issues of the Muslim minorities in the world.	To be interested in the revival of Islamic nation.

## The values contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
<b>Human and Universe</b>	<b>The human dignity</b>	The unity of human origin.	The unity of humanity from Nuh, (PBUH).	Belief that the essence of the divine message is in the mission of Ibrahim (PBUH).	Believing in the Message of Moosa (PBUH).	Believing in the message of Eissa (PBUH).	Non-discrimination between the Messengers, Peace be Upon them.	Acquaintance and cooperation between people.	The honor, respect, and elevation which Allah conferred upon human.	Respecting the freedom of belief.	Respecting the rights of the People of the Book.	The manners of dealing with non-Muslims at the time of peace.	The manners of dealing with non-Muslims in the war.
	<b>Environment</b>	Thanking Allah for his graces in the marine environment..	Thanking Allah for his graces in the plant environment.	Maintaining the cleanliness of environment.	Maintaining the graces of Allah in local environment.	Thanking Allah for His blessings which He created to serve us.	Keeping animals and care for them.	Maintaining water. Thanking Allah for blessing of water. Moderation in using water.	Maintaining the plant environment.	Maintaining the natural environment.	Moderation in consumption. Protecting the elements of nature.	Maintaining the resources of environment.	-

## Secondly: the concepts contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
The values and purposes of Islam	Slavery	Favor of Allah	slavery	Honoring one's parents	Respect of old and kindness to young	Worshipping of Allah	Volunteering	work	Seeking knowledge	Advice	Public service	Spreading of knowledge	care
	Values	truth	Honesty	cooperation	Generosity	courage	Determination	Modesty	Brotherho	Justice	Chastity,	Consultation	Responsibility
	Kindness and righteousness	Love of Allah	Presence and escorting of God	submissiveness	Honesty with oneself	Pleasing God	invocation (Duaa)	Self-control	Honesty in sayings and deeds	frankness	Self-accountability	Chastity	Purification of oneself.

## The concepts contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
<b>Divine revelation</b>	<b>The noble Quran</b>	The concepts contained in Surah from An-Naas to Surah Al-Maa'oon and Surah Al-Fatihah. Purity is one of the proprieties of recitation.	The concepts contained in Surah From Quraish to Surah Al-Qadr. The merit of learning the noble Quran.	The concepts contained in Surah Al-Alaq to Surah Al-Fajr. The proprieties of reciting the holy Quran.	The concepts contained in Surah Al-Ghaashiya h to Surah Al-Mutaffifin The judgments of the provisions of the word of God "Allah"	The concepts contained in Surah Surah Al-Infitaar to Surah An-Naba. The judgment of Al qaqalah" (related to toning in recitation of the noble Quran).	The concepts contained in Surah Al-Hashr. the judgments of the consonant Noon (N), and nunnation.	The concepts contained in Surah Al-Hujuraat. The judgments of the consonant Meem (M).	The concepts contained in Surah Qaf.	The concepts contained in Surah Ya-Sin. the judgments of extension (Maad).	The concepts contained in Surah Luqman and Surah As-Sajdah . interpretation by cited and interpretation by opinion.	The concepts contained in Surah Surah Al-Ahzab. the objective interpretation and the juristic interpretation.	The concepts contained in Surah An-Nur. The causes of revelation of the holy Quran (in Mekkah and Medinah)
	<b>The Sunnah</b>	The manners of food. Depending on God. Compassion to animals. Mercy.	Love of benevolence to Muslims. Purification. Learning and teaching the noble Quran.	Diligence in reciting the noble Quran. Honestymercy Compassion Good manners Sincerity of intention	The power of Muslim in depending on Allah. The rights of Muslim. Brotherhood. Congregational Prayer. Good manners. Devoutness	Good dealing. Honoring one's parent. Compassion to poor. The road manners. Generosity. Kinship.	Thanking Patience Control of Allah Choosing the friend. The signs of hypocrisy. Charity. Forgiveness. Modesty.	Repentance. Rectifying the evil. Praying in mosques. Collective responsibility. Guardianship of the orphan. Sincerity of intention.	Not disclosing sins Seeking to be closer to God To think Farness from trifles Earning by legal ways (Halal)supportin the believer	The prophetic tradition (Sunnah). Writing down the Sunnah.	The concept of Al Sanad (to mention the narrators of the Hadith), and Al Matr (the text of the Hadith which comes after mentioning the names of the narrators). The authentic Hadith, good Hadith, and doubtful Hadith.	The recurrent Hadith and the isolated Hadith.	The Sunnah as a source of science and knowledge.

## The concepts contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
<b>The judgments and proprieties of Islam</b>	<b>Sharia</b>	Ablution and prayer.	The times and Raka'as of the prayer.	The Nullifications of ablution. Azan and Iqamah of prayer. The conditions of prayer. Fasting.	Nullifications of prayer. The judgments of fasting. Charity.	Congregational prayer. Prayer of two feasts. Friday's prayer. The prayer of Al Masboq (the missed raka's)	Tayammum. Prayer of the traveler. Voluntary fasting. The prayer of stressed supererogatory. Al Witr prayer (odd prayer). Al Tarawih prayer.	The obligations of prayer. Sunan of the prayer. Prostration of forgetfulness. Al Ghosl (bathing), the judgments of food and drinks. The proprieties of dressing.	Prayer of Isiskqa. Prayer of Istikhara. The Forenoon prayer.	Al Zakah. Hajj	The lawful & the unlawful. The grave sins. Jihad.	The judgments of marriage. Differences between the jurists. The valid and invalid contracts.	The economic system. Divorce. Kholuo (the divorce at instance of wife who pay compensation). The Judicial separation.
	<b>Disciplining</b>	Cleanliness and adorning oneself.	The proprieties of food.	Manners of sleeping.	The manner of the house.	The proprieties of road.	The proprieties of Mosque.	The proprieties of sittings.	The proprieties of visiting patient.	The proprieties of invocation (Duaa)	The proprieties of markets and public areas.	The proprieties of talking.	The proprieties of seeking knowledge.

## The concepts contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
characters	The biography of the Prophet and the good example	The prophet as an orphan child.	The prophet as sponsor and merchant.	The prophet as a neighbor.	Worshipping. The revelation. The mission. Boycott Immigration to Habsha.	Leaving Makkah to call people to Islam. Calling the tribes for Islam. Acceptance of Ansar. Hijrah (the migration from Makkah to Medinah).	The prophetic mosque brotherhood The battles (Badd and Uhud)	The battle of trench. Treaty of Hdaybiya. Conquest of Makkah. The year of delegations. The death of the prophet.	The prophet as father and grandfather.	The prophet as educator and teacher.	The prophet as husband.	The prophet as reformer and missionary.	The prophet as leader.
	The role models	Love of animals.	Kindness to poor and young.	Defense on doctrine	Spending for the sake of Allah	Justice Asceticism Sacrifice	Learning and teaching knowledge.	leadership	Learning and teaching knowledge . Defence on poor.	Adherence to religion and the asceticism.	Knowledge and working according to it.	the role model scholar	The Muslim leader.

## The concepts contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
<b>The identity and belongingness</b>	Culture and language		-	-	-	-	-	The aesthetics of the noble Quran.	Arabic is the language of Muslims.	Drawing of the Quran book.	Artistic versification in the noble Quran.	Calligraphy and architecture.	Arabic language is the slogan of Muslims.
	The circles of belongingness	Parents. Relative.	Neighbors.	Local society	The public facilities.	Belongingness to the country.	Belongingness to Arabic nation.	Belongingness to Islamic nation.	The causes of backwardness of Muslims.	The problem of poverty in Islamic world.	Islamic unity.	The problem of Muslim minorities.	The future of Islamic nation.

## The concepts contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
<b>Human and Universe</b>	<b>The human dignity</b>	The origin of human	The second beginning of mankind.	The father of prophets.	The talker of Allah	The soul and word of Allah.	Non-discrimination between the Messengers.	Acquaintance between nations. Human brotherhood.	The honor, respect, and elevation which Allah conferred upon human. The rights of human.	Freedom of belief.	The rights of the People of the Book.	Dealing with non-Muslims at the time of peace.	Dealing with Non-Muslims in the war.
	<b>Environment</b>	The graces of in the marine environment..	Difference and diversity in plant	The clean environment.	The common interest.	The blessings which Allah created in universe to serve us.	Care for animals.	Graces of Allah. The marine environment..	The plant and agriculture environment.	Universal environment.	Moderation of consumption.	The approach of Islam in the field of environment.	-

### Thirdly: the skills of Islamic education – From Grade 1 to Grade 12

Grade		Grade1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
<b>Divine revelation</b>	<b>The noble Quran</b>	Correct recitation. Memorization from Surah An-Naas to Surah Al-Maa'oon	Correct recitation. Memorization from Surah Quraish to Surah Al-Qadr.	Correct recitation. Memorization from Surah Al-Alaq to Surah Al-Fajr. Applying the proprieties of recitation..	Memorization from Surah Al-Ghaashiya h to Surah Al-Mutaffifin Applying the judgment of Al qaqalah” (related to toning in recitation of the noble Quran).	Memorization from Surah Al-Infitaar to Surah An-Naba. Applying the judgment of the word of God “Allah”	Correct recitation. Memorization of Surah Al-Hashr.. The judgments of Ra (R).	Correct recitation. Memorization of selected verses of the noble Quran. Applying the conditions of the consonant Noon (N), and nunation.	Correct recitation. Memorization of Surah Al-Hujuraat. Applying the conditions of the consonant Meem (M).	Correct recitation. Memorization of Surah Ya-Sin. Applying the judgments of extension (Maad).	Recitation (Tajweed)	Recitation (Tajweed)	Recitation (Tajweed)
	<b>The Sunnah</b>	Proper reading of the noble Hadiths (prophetic traditions) Memorization of 8 noble Hadiths (traditions) accurately.	Proper reading of the noble Hadiths (prophetic traditions). Memorization of 8 noble Hadiths (traditions) accurately.	Proper reading of the noble Hadiths (prophetic traditions) Memorization of 8 noble Hadiths (traditions) accurately.	Proper reading of the noble Hadiths (traditions). Memorization of 8 noble Hadiths (traditions) accurately.	Proper reading of the noble Hadiths (traditions) Memorization of 8 noble Hadiths (traditions) accurately.	Proper reading of the noble Hadiths (traditions). Memorization of 8 noble Hadiths (traditions) accurately.	Proper reading of the noble Hadiths (traditions) Memorization of 8 noble Hadiths (traditions) accurately.	Proper reading of the noble Hadiths (traditions). Memorization of 8 noble Hadiths (traditions) accurately.	Proper reading of the noble Hadiths (traditions)	Proper reading of the noble Hadiths (traditions)	Proper reading of the noble Hadiths (traditions)	Proper reading of the noble Hadiths (traditions)

## The skills contained in the curriculum of Islamic education – From Grade 1 to Grade 12

Grade		Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
pivot													
<b>The judgments and proprieties of Islam</b>	<b>Sharia</b>	To master ablution (performs it perfectly).	To perform the prayer properly and in good manner.	To perform Azan and Iqamah properly	To perform fasting.	To perform properly, the Congregational prayer. Prayer of two feasts. Friday's prayer. The prayer of Al Masboq (the missed raka's)	To perform properly Tayammum. Performing the Sunnah prayers.	To perform properly Al Ghosl (bathing), and Prostration of forgetfulness.	Performing the rituals of Umrah. To pray properly the Prayer of Istikhara. The Forenoon prayer.	To calculate Al Zakah. Accurately and properly.	To master the rituals of Hajj (performs it perfectly).	-	-
	<b>Disciplining</b>	To exercise the proprieties of general cleaning and body purification.	To exercise the proprieties of food.	To exercise the manners of sleeping.	To exercise the manners of entering and exiting the house.	To exercise the proprieties of road and means of transportation.	To exercise the proprieties of Mosque.	To exercise the proprieties of sittings.	The proprieties of travel..	To exercise the proprieties of invocation (Duaa)	To exercise the proprieties of markets and public areas.	To exercise the proprieties of talking and discussion.	To exercise the proprieties of seeking knowledge.

These skills are considered as basic performance skills in Islamic Education, in addition to the other skills such as, as **thinking skills** (observation, classification, prediction, measurement, interpretation, inference, adjustment of variables, and laying down hypothesis), **decision-making skills**: (to determine the need for the resolution, check values, and taking the decision), **problem-solving skills**: (gathering information, organizing data, generating alternatives, development of plans, evaluating the outputs), and **communication skills** (conversation, dialogue and discussion, writing, listening) and **personal relations skills**: (cooperation, collective discussion, leadership Skills).

## **Chapter 5**

### **The Scope and Sequence Maps of the document, its proportion rate and the strategies to teach it**

**Firstly: Kindergarten stage**

<b>The main pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The noble Quran</b>	<ul style="list-style-type: none"> <li>❖ Surah Al-Fatihah</li> <li>❖ Surah Al-Ikhlaas</li> <li>❖ Surah Al-Kauthar</li> <li>❖ Surah Al-Asr</li> <li>❖ Surah An-Nasr</li> <li>❖ Surah Quraish</li> <li>❖ Surah Al-Feel</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ The learners shall be trained on reciting the noble Quran.</li> <li>❖ Reciting exemplary the Suras of Quran.</li> <li>❖ Recording the recitation of learners on a tape and presenting it to them.</li> <li>❖ Showing the verses on transparencies or by computer through presentation application.</li> <li>❖ Explaining the meanings of words by using photos close to the meaning.</li> <li>❖ To train the learners on memorization (fully or partial).</li> <li>❖ The learners shall recite the verses which they memorized before their colleagues.</li> </ul>
<b>I love my God</b>	<ul style="list-style-type: none"> <li>❖ Allah Is my Creator.</li> <li>❖ Allah Is my provider.</li> <li>❖ Allah loves me.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ Individual or collective chanting, along with showing the love of Allah and his graces upon us.</li> <li>❖ Using the style of story to infer the attributes of Allah and our duty towards Him.</li> <li>❖ Presentation of animals pictures to show the graces of Allah upon us.</li> <li>❖ Asking the learners to classify the pictures of animals, birds, plants, and animals in their activity handbooks.</li> <li>❖ Requesting the learners to express verbally their love to Allah.</li> </ul>

**Kindergarten stage**

<b>The main pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>I love my family</b>	<ul style="list-style-type: none"> <li>❖ In my mother's lap</li> <li>❖ My father learns me and play with me.</li> <li>❖ My family loves me.</li> <li>❖ I love my family.</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Individual or collective chanting about family.</li> <li>❖ Using the style of story to infer the favor of parents and love of family.</li> <li>❖ Requesting the learners to express their obedience to parents and relation with their families.</li> <li>❖ Asking the learners to stick the family pictures in activity book.</li> </ul>
<b>I love my friends and neighbors.</b>	<ul style="list-style-type: none"> <li>❖ My neighbor's garden.</li> <li>❖ I share my toys with my neighbors.</li> <li>❖ My friend.</li> <li>❖ I love my friends.</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Using the style of story supported by pictures about loving friends and neighbors.</li> <li>❖ Representation method to illustrate the importance of neighbors and friends.</li> <li>❖ Using CD contains positive attitudes towards neighbors and loving friends.</li> <li>❖ Using pictures and boards to express attitudes of kindness towards neighbors and sharing my toys with them.</li> <li>❖ Requesting the learners to mention evidences of their love to their friends.</li> <li>❖ Using pictures and board to demonstrate the attitudes of kindness to neighbors and hating the attitudes of abuse.</li> </ul>

**Kindergarten stage**

<b>The main pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>I love the creatures of my God</b>	<ul style="list-style-type: none"> <li>❖ Fish and sea.</li> <li>❖ Flowers, trees, and fruits.</li> <li>❖ Animals and birds.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ Playing roles as the learners plays roles of human, animals, plants, as well as showing their love to creatures.</li> <li>❖ The method of story as well as illustrating the duty of human towards the creatures.</li> <li>❖ Requesting the learners to classify the pictures of fish, trees, and animals in activity book.</li> <li>❖ Using films about creatures and showing them to the learners.</li> <li>❖ Sing a song about the love and importance of creatures.</li> <li>❖ Visiting the zoo.</li> </ul>
<b>I love my country</b>	<ul style="list-style-type: none"> <li>❖ Our noble prophet likes Makkah.</li> <li>❖ The school, mosque, and park.</li> <li>❖ I maintain my country.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ Using the style of story to show the love of the prophet (PBUH) to Makkah.</li> <li>❖ Using the way of representation to show the importance of loving the country.</li> <li>❖ Using the pictures or cards to illustrate our duty towards the school, mosque, and park.</li> <li>❖ Collective singing to the national anthem.</li> <li>❖ Visiting the mosque or park.</li> </ul>

**Kindergarten stage**

<b>The main pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>My food and dress</b>	<ul style="list-style-type: none"> <li>❖ Food is the grace of my God.</li> <li>❖ My dress is protecting and covering me.</li> <li>❖ Our house is beautiful.</li> <li>❖ The poor are my brothers; I share with them in my food and dress.</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Playing roles.</li> <li>❖ The teacher and learners repeat the Duaa of eating (at the beginning and end of the meal), you can use a tape containing a recording of Duaa with good voice.</li> <li>❖ Using presentation to illustrate the grace of food and how we maintain it.</li> <li>❖ Using CD or other material to show the proprieties of eating.</li> <li>❖ Using CD or other material to show the proprieties of dressing.</li> <li>❖ Using the method of story to show how we share our food and dress with the poor.</li> </ul>
<b>I love my country</b>	<ul style="list-style-type: none"> <li>❖ Our weekly meeting.</li> <li>❖ The month of joy and pleasure.</li> <li>❖ The feast is our joy.</li> <li>❖ The birth day of the prophet Mohamed.</li> <li>❖ Union is strength.</li> </ul>	12	<ul style="list-style-type: none"> <li>❖ Chanting individually or collectively.</li> <li>❖ The method of story supported by pictures.</li> <li>❖ Playing some situations contained in the story.</li> <li>❖ Presenting some pictures about the feasts of Muslims.</li> <li>❖ Giving an opportunity for learners in order to express the joy of feast.</li> </ul>

**Secondly: Grade 1 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The values and objectives of Islam</b>	Slavery	chant: Allah is the creator  chant: I love Allah	4	<ul style="list-style-type: none"> <li>❖ Chanting individually or collectively, then explaining the meanings contained in the chant.</li> <li>❖ Discussion and dialogue by using different pictures of creatures which can be presented through video tape or computer, or projector.</li> <li>❖ Requesting the learners to collect pictures of birds, plants, and animals, as well as sticking them in their activity book.</li> <li>❖ Asking learners to express their love to Allah verbally.</li> <li>❖ Presentation of some pictures to show the aspects of livelihood, and then discussing such pictures with the learners.</li> <li>❖ Searching and investigation in order to reach the fact that we shall thank Allah for His blessings.</li> </ul>
	Kindness	Story: Allah is my God.	2	<ul style="list-style-type: none"> <li>❖ Using the method of story to present the subject to the learners.</li> <li>❖ Playing some situations contained in the story.</li> </ul>
	values	Truth is the way to Paradise.	2	<ul style="list-style-type: none"> <li>❖ Using the method of story to present the subject to the learners.</li> <li>❖ Using the directed investigation to reach the advantages of truth and the disadvantages of lying.</li> </ul>

### Grade 1 of the elementary education (the first stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	The noble Quran	<ul style="list-style-type: none"> <li>❖ The proprieties of the noble Quran.</li> <li>❖ The following :</li> <li>❖ Surah Al – Fatihah</li> <li>❖ Surah Al-Ikhlaas</li> <li>❖ Surah An-Nasr</li> <li>❖ Surah Al-Maa'oon</li> <li>❖ Surah An-Naas</li> <li>❖ Surah Al-Masad</li> <li>❖ Surah Al-Kauthar</li> <li>❖ Surah Al-Feel</li> <li>❖ Surah Quraish</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Showing the verses on transparencies or by computer through presentation application, or on boards.</li> <li>❖ Reciting exemplary the Suras of Quran, you can use recorder or computer.</li> <li>❖ The dialogue and discussion about the meaning of vocabularies and the proprieties of recitation.</li> <li>❖ Training the learners to recite properly and correctly.</li> <li>❖ To train the learners on memorization (fully or partial).</li> <li>❖ Requesting the learners to record the recitation on a tape and presenting it in the class.</li> <li>❖ The learners recite what they had memorized in the school broadcasting.</li> </ul>
	Sunnah (the prophetic tradition)	<ul style="list-style-type: none"> <li>❖ 8 Hadiths (prophetic traditions)</li> </ul>	12	<ul style="list-style-type: none"> <li>❖ Showing the noble Hadiths (prophetic traditions) on transparencies or by computer through presentation application, or on boards.</li> <li>❖ Reading the Hadiths (prophetic traditions) properly reflecting the meaning of them, and repeating the reading many times.</li> <li>❖ The dialogue and discussion about the meaning of vocabularies contained in the Hadiths (prophetic traditions).</li> <li>❖ Asking the learners partial questions about the instructions of the Hadith.</li> <li>❖ Requesting the learners to talk about their actual practices of the proprieties contained in the Hadiths (prophetic traditions) and comparing between such practices and the Hadiths.</li> <li>❖ Requesting the learners to write the Hadiths (prophetic traditions) on boards and in their hand books.</li> <li>❖ Reading of the Hadiths (prophetic traditions) in school broadcasting.</li> </ul>

**Grade 1 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The judgments and proprieties of Islam</b>	Sharia	<ul style="list-style-type: none"> <li>❖ The pillars of Islam</li> <li>❖ Number of prayers.</li> <li>❖ Ablution.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ The learner enumerates the pillars of Islam, and links them with the pillars of the last Hadith.</li> <li>❖ Illustrating the steps of ablution by using pictures, drawings, boards, or by video tape or CD to know the way of ablution.</li> <li>❖ The practical performance of ablution before the learners and train them to imitate the ablution of the teacher.</li> <li>❖ The teacher enumerates the names of the obligatory prayers of the day.</li> </ul>
	Disciplining	<ul style="list-style-type: none"> <li>❖ The proprieties of general purification and cleanliness.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Dialogue and discussion about the importance of cleanliness and the harms of dirtiness, and how the Muslim clean his body, clothes, and place.</li> <li>❖ Using pictures and boards to give examples of the aspects and tools of cleanliness, in addition to use CD's to illustrate how the young Muslim use the tools of cleanliness to clean his body, clothes, and place, or using video tapes for the same purpose.</li> <li>❖ The student shall contribute in cleaning his class and school through the environment group.</li> <li>❖ Registering the names of the participants in environment group at the honor list.</li> <li>❖ Giving an opportunity to the learner to express his exercise of cleanliness and proving that by situations and attitudes from his life.</li> </ul>

**Grade 1 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The fiducial mentality</b>	Faith	<ul style="list-style-type: none"> <li>❖ The story of Allah, the Merciful (compassionate).</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Chanting individually or collectively, then explaining the meanings contained in the chant.</li> <li>❖ Telling the story in an interesting way and using some means and articles of supporting such as pictures, drawings, and films which show compassion between people.</li> <li>❖ Requesting the learners to gather stories from the parents and teachers about mercy and compassion towards human and animals, and narrate them to their colleagues.</li> <li>❖ Tells the story and focusing on the forms of mercy to animals through film or CD to show how the human deal with animals and the mistakes which the Muslim shall avoid in his dealing with animal.</li> </ul>
	The methodological mentality	<ul style="list-style-type: none"> <li>❖ Respecting the older people even if they deserve criticism.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Telling the story and using some means and articles of supporting such as pictures, drawings, and films which show compassion between people.</li> <li>❖ Play or represent the story in front of his colleagues.</li> <li>❖ Requesting the learners to mention some situations in which they respected the old people.</li> </ul>

**Grade 1 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
The Prophetic biography and characters	The good example	<ul style="list-style-type: none"> <li>❖ The birth of the noble Prophet (Peace be upon Him).</li> <li>❖ The Prophet (Peace be upon Him).</li> <li>❖ His birth.</li> <li>❖ His custody and breeding..</li> <li>❖ His guardianship.</li> <li>❖ His breast-feeding.</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ The style (method) of the story.</li> <li>❖ Using CD's and films of the prophetic biography.</li> <li>❖ Requesting the learners to talk about the prophet (PBUH), (His birth, custody, breeding, guardianship, and breast-feeding).</li> <li>❖ The learners mention some situations happened at the day of the prophet's birth.</li> </ul>
	The role models	<ul style="list-style-type: none"> <li>❖ Abu Huraira - May Allah bless him.</li> <li>❖ Asmaa daughter of Abu Bakr - May Allah bless her.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The style (method) of the story.</li> <li>❖ The style (method) of acting or playing.</li> <li>❖ Dialogue and discussion to infer the features and characteristics of these characters.</li> <li>❖ Giving the opportunity to learners to express their love to the companions of the prophet (PBUH), and imitating them.</li> <li>❖ Using the pictures, drawings, boards and charts related to the subject.</li> </ul>

**Grade 1 of the elementary education (the first stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The identity and belongingness</b>	Culture and language	=====	=====	=====
	The circles of belongingness	I love my family. My family is co-operative.	3	<ul style="list-style-type: none"> <li>❖ Individual or collective chanting.</li> <li>❖ The style (method) of story.</li> <li>❖ The dialogue and discussion about honoring one's parents, duties, and obligations.</li> <li>❖ The learner writes down the names of his family, and place a photo for each of them (if possible) under the name, organize that in a way reflects union among the family (in a form of a tree, pyramid, fingers of the hand).</li> </ul>

**Grade 1 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The human and universe</b>	The human dignity	❖ Adam, the father of the humans	2	<ul style="list-style-type: none"> <li>❖ The style (method) of the story.</li> <li>❖ Using the directed investigation to reach to some lessons contained in the story.</li> <li>❖ Presenting film about our master Adam “Cartoon story” or CD on computer.</li> <li>❖ Ordering the learners to tell the story in front of their colleagues in the classroom or in the school broadcasting.</li> </ul>
	Tolerance	❖ My toys and friends.	1	<ul style="list-style-type: none"> <li>❖ Using the style (method) of story to show the learners the value of tolerance in accepting the others to share our things and toys.</li> <li>❖ Playing or acting some situations contained in the story.</li> <li>❖ Presenting some situations to demonstrate the manner of tolerance among children by allowing friends to share the toys and things, and other situations of intolerance, in addition to give the learners the chance to criticize that.</li> <li>❖ Listening to personal attitudes of the learners in which they applied tolerance with their friends.</li> </ul>
	Environment	<ul style="list-style-type: none"> <li>❖ The graces of Allah in the marine environment</li> <li>❖ the blessing of water (chant).</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ The style (method) of story.</li> <li>❖ Individual or collective chanting (singing).</li> <li>❖ The dialogue and discussion about the graces of Allah, the benefits of water, duty of human towards the grace of water by maintain and never waste or pollute it.</li> <li>❖ Requesting the learners to collect pictures about the marine environment and stick them in the activity book.</li> <li>❖ Using the picture, tapes, and CD’s.</li> </ul>

### Thirdly: Grade 2 of the elementary education (the first stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
The values and objectives of Islam	Slavery	<ul style="list-style-type: none"> <li>❖ The universe glorifies Allah and praises Him.</li> <li>❖ chant: We worship You (Alone)</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The style (method) of story.</li> <li>❖ Individual or collective chanting (singing).</li> <li>❖ Discussing with the learners the meanings contained in the chant worshipping Allah and glorifying Him.</li> <li>❖ Using pictures, films, or CD's contain examples of creatures that glorify Allah, as well as examples of worshipping Allah by Humans.</li> </ul>
	Kindness	<ul style="list-style-type: none"> <li>❖ God is with us</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The style of story supported by pictures about <b>escorting or accompaniment of Allah (it means Allah accompanies us whenever and wherever we go).</b></li> <li>❖ Discussing the concept of <b>escorting or accompaniment of Allah</b> with the learners.</li> <li>❖ The learners re-narrate the story one more time.</li> <li>❖ The learners write the story in their activity books.</li> </ul>
	values	<ul style="list-style-type: none"> <li>❖ Honesty.</li> <li>❖ The chant of (I love honesty)</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The dialogue and discussion.</li> <li>❖ The method of playing the roles contained in the story.</li> <li>❖ The learners shall sing the chant after the teacher.</li> <li>❖ Using film or CD about the forms and importance of honesty.</li> <li>❖ Giving the learners an opportunity to present some situations and stories about honesty from their fathers and older brother to express their love to honest people and hate to traitors</li> </ul>

### Grade 2 of the elementary education (the first stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	The noble Quran	<ul style="list-style-type: none"> <li>❖ The proprieties of the noble Quran.</li> <li>❖ The following Surah of :</li> <li>❖ Al-Asr</li> <li>❖ Al-Aadiyaat</li> <li>❖ Al-Qadr</li> <li>❖ Al-Humazah,</li> <li>❖ Al-Qari'ah</li> <li>❖ Ash-Shams</li> <li>❖ Al-Falaq</li> <li>❖ Az-Zalzalah</li> <li>❖ Al-Kauthar</li> <li>❖ Al-Kaafiroon</li> </ul>	10	<ul style="list-style-type: none"> <li>❖ Showing the verses on transparencies or by computer.</li> <li>❖ Listening to the exemplary recitation of the Surah with complying with the judgments and stipulations and imitating it by the learners.</li> <li>❖ Symbolic recitation.</li> <li>❖ Training the learners on the proper and correct recitation.</li> <li>❖ The dialogue and discussion about the meanings and excellence of the Holy Quraan.</li> <li>❖ Requesting the learners to memorize and recite the Suras in the school broadcasting.</li> </ul>
	Sunnah (the prophetic tradition)	<ul style="list-style-type: none"> <li>❖ 8 Hadiths (prophetic traditions)</li> </ul>	12	<ul style="list-style-type: none"> <li>❖ Showing and presenting the noble Hadiths (prophetic traditions) on transparencies or by computer, or on boards.</li> <li>❖ The exemplary reading of the Hadiths (prophetic traditions).</li> <li>❖ The dialogue and discussion about the meaning of vocabularies and directions of the Hadiths (prophetic traditions).</li> <li>❖ The learners express some situations from their life related to each Hadith.</li> </ul>

**Grade 2 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The judgments and proprieties of Islam</b>	Sharia	<ul style="list-style-type: none"> <li>❖ The prayer.</li> <li>❖ The rakas (raka is one unit of Islamic prayer).</li> <li>❖ Ablution.</li> <li>❖ The times of prayer.</li> <li>❖ How does the Muslim pray?</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ The learner mentions the number of each obligatory prayer by using a board that shows the rakas of each prayer.</li> <li>❖ The dialogue and discussion to illustrate the times of prayer.</li> <li>❖ Illustrates how to pray by using CD, video tape, or pictures and drawings.</li> <li>❖ The practical performance of prayer before learners and imitating the teacher's prayer by learners at the mosque of the school.</li> </ul>
	Disciplining	<ul style="list-style-type: none"> <li>❖ The proprieties of eating.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ The teacher repeats the Duaa (invocation) of eating (before and after having food), It is possible for the teacher to use that it uses tape in which the Duaa is recorded.</li> <li>❖ The dialogue and discussion about the manners of eating and the importance of complying with it.</li> <li>❖ The learners say the Duaa's (invocations) in school broadcasting, and write them on boards which shall be hanged at the restaurant or canteen of the school.</li> </ul>

**Grade 2 of the elementary education (the first stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The fiducial mentality</b>	Faith	❖ Belief in angels.	2	<ul style="list-style-type: none"> <li>❖ Following the co-operative learning by dividing the learners to groups and assigning specific duty for each group.</li> <li>❖ The dialogue and discussion about the effect of believing in angels.</li> <li>❖ Using the posters, transparencies, tapes, and films.</li> <li>❖ Asking the learners to gather information about the angels and write them down in their activity book.</li> </ul>
	The methodological mentality	❖ Self-confidence.	2	<ul style="list-style-type: none"> <li>❖ The method of the story (the attitude of Omar s/o Al Khattab with the child Abdullah s/o Al Zobair – God bless them).</li> <li>❖ Acting or representing the situations of the story.</li> <li>❖ The dialogue and discussion about self-confidence.</li> <li>❖ The learners express their self-confidence by playing or representing some roles.</li> </ul>

**Grade 2 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
The Prophetic biography and characters	The good example	<ul style="list-style-type: none"> <li>❖ The prophet Mohamed (PBUH), as a patient shepherd.</li> <li>❖ The prophet Mohamed (PBUH), as honest merchant.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ The style (method) of the story.</li> <li>❖ The dialogue and discussion about the characters of the noble prophet (PBUH), in work and their effects in His success.</li> <li>❖ Using pictures, drawings, films, and CD to illustrate the sides of the subject.</li> <li>❖ Requesting the learners to talk about the value of work in simple sentences.</li> </ul>
	The role models	<ul style="list-style-type: none"> <li>❖ Ali ibn Abu Talib - May Allah bless him.</li> <li>❖ Sayeda Fatima Al Zahra - May Allah bless her.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The method of playing roles.</li> <li>❖ The style (method) of story.</li> <li>❖ Brainstorming to infer the degree of kinship and relation between the noble prophet (PBUH) and our master Ali, and the relation of our master Ali with Sayeda Fatima Al Zahra.</li> <li>❖ Using pictures, films, and CD that contain illustration related to this aspect.</li> <li>❖ Requesting the learners to gather information with the help of the old about our master Ali and Sayeda Fatima Al Zahra.</li> </ul>

**Grade 2 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The identity and belongingness</b>	Culture and language	=====	=====	=====
	The circles of belongingness	I love my neighbors.	2	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ The method of acting.</li> <li>❖ The dialogue and discussion about the proprieties and attitudes for good neighboring.</li> <li>❖ Using pictures and boards to express the attitudes of kindness towards the neighbors, and making the learner hate the attitudes of maleficence.</li> <li>❖ Using film material or CD contains positive attitudes of kindness towards neighbors and negative attitudes which make the learner hate to abuse the neighbor.</li> </ul>

### Grade 2 of the elementary education (the first stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The human and universe</b>	The human dignity	❖ Nuh, Peace Be Upon Him.	2	<ul style="list-style-type: none"> <li>❖ The style (method) of the story.</li> <li>❖ Brainstorming to reach some lessons contained in the story of Nuh, God bless him.</li> <li>❖ Using cartoon film about the story of Nuh, (PBUH).</li> <li>❖ Requesting the learners to tell the story before their colleagues in he classroom.</li> </ul>
	Tolerance	❖ We all are tolerant.	1	<ul style="list-style-type: none"> <li>❖ Using t style (method) of story to show the value of tolerance in specifying the desires within the limits of the others' desires and away from hegemony and aggression.</li> <li>❖ Acting some situations contained in the story.</li> <li>❖ Alerting the learner about the rights of others in ownership, respecting them, and seeking permission.</li> <li>❖ Presenting some situations which reflect respect to the ownership of others and other situations which reflect selfishness by possessing the things of the others.</li> <li>❖ Directing the learner to tolerance and to be away from the violence in his relationship with the other.</li> </ul>
	Environment	<ul style="list-style-type: none"> <li>❖ The graces of Allah in the plant environment</li> <li>❖ The universe glorifies Allah (chant).</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Playing roles in which the learners act the role of plant, animals, and human being.</li> <li>❖ The dialogue and discussion about the wisdom behind creating plants and the duty of human towards this grace.</li> <li>❖ Using films, pictures, and CD contain rich material on plants.</li> <li>❖ Requesting the learners to gather pictures of plants and stick them in his activity book.</li> </ul>

**Fourthly: Grade 3 of the elementary education (the first stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
The values and objectives of Islam	Slavery	<ul style="list-style-type: none"> <li>❖ Honoring one's parents.</li> <li>❖ chant: (obedience of parents)</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The style (method) of the story.</li> <li>❖ Individual or collective chanting (singing), along with training the learners to read the chant firstly.</li> <li>❖ Discussion and dialogue to elicit the rights of parents.</li> <li>❖ Giving the learners an opportunity to demonstrate their love to their parents through situations happened in their life.</li> <li>❖ The learner searches for two Hadiths (prophetic traditions) about honoring the parents, then writing them.</li> </ul>
	Kindness	<ul style="list-style-type: none"> <li>❖ Calmness and submissiveness in the prayer.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ Discussion and dialogue about the concept of submissiveness and sensing the existence of Allah.</li> <li>❖ Following the way of solving problems by showing the case or manner of a child in the mosque, as the child was moving and speaking in the mosque, so one man rebuked him.</li> </ul>

				<ul style="list-style-type: none"> <li>❖ Using pictures or the supported drawings about the events of the story, or any other materials (film materials or computer).</li> <li>❖ Requesting the learners to monitor, describe, and comment on the behavior of children in the mosque, then presenting them before their colleagues in the next class.</li> </ul>
	values	<ul style="list-style-type: none"> <li>❖ Cooperation.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ The method of acting.</li> <li>❖ Discussion and dialogue to conclude the harms (disadvantages) of selfishness and the effect of cooperation in building individual and society.</li> <li>❖ Reading the chant (song) and train the learners to chant (sing) it.</li> <li>❖ Giving the students an opportunity to mention some attitudes of cooperation which they did.</li> <li>❖ Using pictures, films, and CD's contain the material that supports and helps the subject.</li> <li>❖ Giving a speech about cooperation in the school broadcasting.</li> </ul>

### Grade 3 of the elementary education (the first stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	The noble Quran	<ul style="list-style-type: none"> <li>❖ The proprieties of the noble Quran.</li> <li>❖ The following Surah of :</li> <li>❖ Al-Alaq</li> <li>❖ At-Tin</li> <li>❖ Ash-Sharh</li> <li>❖ Ad-Duha</li> <li>❖ Al-Lail</li> <li>❖ Ash-Shams</li> <li>❖ Al-Balad</li> <li>❖ Al-Fajr</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Illustrating the proprieties and manners of recitation by using pictures or drawings which bring the meaning closer.</li> <li>❖ Showing the verses on transparencies or on computer.</li> <li>❖ The learners Listen to the exemplary recitation of the Surah with complying with the judgments and stipulations and imitating it by the learners.</li> <li>❖ Symbolic recitation.</li> <li>❖ Training the learners on the proper and correct recitation.</li> <li>❖ The dialogue and discussion about the meanings and excellence of the Holy Quraan.</li> <li>❖ Requesting the learners to memorize and recite the Suras in the school broadcasting.</li> </ul>
	Sunnah (the prophetic tradition)	<ul style="list-style-type: none"> <li>❖ 8 Hadiths (prophetic traditions)</li> </ul>	12	<ul style="list-style-type: none"> <li>❖ Showing and presenting the noble Hadiths (prophetic traditions) on transparencies or by computer, or on boards (posters).</li> <li>❖ The exemplary reading of the Hadiths (prophetic traditions).</li> <li>❖ The dialogue and discussion about the meaning of vocabularies of the Hadiths (prophetic traditions).</li> <li>❖ The brainstorming about the instructions of the Hadiths (prophetic traditions).</li> <li>❖ The learners express some situations from their life related to each Hadith.</li> <li>❖ The learners have to read the Hadiths in school broadcasting.</li> </ul>

**Grade 3 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The judgments and proprieties of Islam</b>	Sharia	<ul style="list-style-type: none"> <li>❖ The nullifications of ablution.</li> <li>❖ The requisites of prayer.</li> <li>❖ Azan and Iqamah.</li> <li>❖ (The concept and merits) of fasting.</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue about the nullifications of ablution, requisites of prayer, and the concept and merit of fasting.</li> <li>❖ Performing the Azan and Iqamah (practically) in the mosque of the school.</li> <li>❖ Using pictures, drawings, tapes, or computer programs related to the topics.</li> <li>❖ Writing the Azan and Iqamah on boards or in activity book.</li> </ul>
	Disciplining	<ul style="list-style-type: none"> <li>❖ The proprieties of sleeping.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ The teacher provides the learners with the Duaa (invocation) of sleeping and waking up as well as it is possible for the teacher to use that it uses tape in which the Duaa is recorded.</li> <li>❖ Dialogue and discussion about the proprieties and importance of sleeping and the harms of keep waking at nighttime without reasons.</li> <li>❖ Using CD or film material to illustrate the proprieties of sleeping.</li> <li>❖ The learner say the Duaa in the school broadcasting, in addition to write them on boards to which will be hanged on the display board in the school.</li> </ul>

**Grade 3 of the elementary education (the first stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The fiducial mentality</b>	Faith	<ul style="list-style-type: none"> <li>❖ The messengers – Peace be Upon them – (their attributes and names).</li> <li>❖ Belief in The messengers – Peace be Upon Them.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue about the attributes, names, and ranks of the Messengers, in addition to the effect of believing in them and our duty towards them.</li> <li>❖ Using cooperative learning by dividing the learners into two groups and assigning a specific task to each group by using aids such as paper work, then showing and commenting on the presentations of groups.</li> <li>❖ Writing a report (of half page) about one of the Messengers and presenting it before learners.</li> <li>❖ Talking in the school broadcasting about belief in Messengers or about one of the Messengers.</li> </ul>
	The methodological mentality	<ul style="list-style-type: none"> <li>❖ Searching for the truth.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ To use the brainstorming to reach the ability of learning the human from all creatures around him whether being old or young human, or animals, or birds by observation and realization.</li> <li>❖ Using film material or CD contains universal comments in which the human can learn.</li> <li>❖ Asking the learners to observe one of the creatures around him (bird or animal), and writing down his comments about such creature.</li> </ul>

**Grade 3 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
The Prophetic biography and characters	The good example	<ul style="list-style-type: none"> <li>❖ The prophet Mohamed (PBUH), as a neighbor.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ Playing roles by presenting some situations of neighbors and how they can behave properly towards that.</li> <li>❖ Using the education materials, pictures, boards, and CD contain materials which support and serve the subject.</li> <li>❖ Requesting the learners to talk in the school broadcasting about the prophet's (PBUH) dealing with neighbors and writing some essays about that in the wall magazine.</li> </ul>
	The role models	<ul style="list-style-type: none"> <li>❖ Sayeda Khadijah bint Khowailed- May Allah bless her.</li> <li>❖ Abu Bakr Al Sedieq - May Allah bless him.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ The dialogue and discussion about the contributions of our master Abu Bakr Al Sedieq in supporting Islam, and the contributions of Sayeda Khadijah bint Khowailed in helping the noble messenger, as well as the importance of the friend.</li> <li>❖ Using films and CD's to illustrate the aspects of the subject.</li> </ul>

**Grade 3 of the elementary education (the first stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The identity and belongingness</b>	Culture and language	=====	=====	=====
	The circles of belongingness	❖ I help the needy in my society.	2	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ The method of acting.</li> <li>❖ The dialogue and discussion about the importance of helping the needy.</li> <li>❖ Using film materials or CD's which show some forms of helping the needy.</li> <li>❖ Giving an opportunity to students to talk about some attitudes from their life in which they helped the poor and needy.</li> <li>❖ The learners read other stories about helping the needy and show them before their classmates.</li> </ul>

### Grade 3 of the elementary education (the first stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The human and universe</b>	The human dignity	❖ Ibrahim, Peace Be upon Him, the father of prophets.	2	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ Playing the roles and situations contained in the story.</li> <li>❖ Brainstorming to elicit the lessons and examples in the story of Ibrahim, Peace Be upon Him.</li> <li>❖ Uses cartoon film about the story of Ibrahim.</li> <li>❖ Requesting the learners to go to library and writing the story of our master Ibrahim with his son Ismaeil.</li> <li>❖ Using computer to count how many times had the name of Ibrahim been mentioned in the noble Quran.</li> </ul>
	Tolerance	❖ The tolerant is a brave person.	1	<ul style="list-style-type: none"> <li>❖ Using the manner of story to show the value of tolerance in forgiving the people who did a mistake to us.</li> <li>❖ Acting some situations from the story.</li> <li>❖ Connecting between the tolerance of forgiveness and the manners of Islam.</li> <li>❖ Discussion and dialogue to elicit the importance of tolerance in pardoning the people who did a mistake to us.</li> </ul>
	Environment	<ul style="list-style-type: none"> <li>❖ My environment is a trust.</li> <li>❖ A chant about environment.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ Individual or collective chanting.</li> <li>❖ The manner of acting.</li> <li>❖ Discussion and dialogue about the form of cleanliness and the role of learners to maintain the cleanliness of environment as well as the importance of that.</li> <li>❖ Using pictures and films which present the forms of desirable cleanliness and the undesirable forms to hate and avoid them.</li> <li>❖ The learners shall participate in cleaning their classrooms and school through the environment group.</li> </ul>

**Fifthly: Grade 4 of the elementary education (the first stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
The values and objectives of Islam	Slavery	<ul style="list-style-type: none"> <li>❖ Religion is treatment.</li> <li>❖ The Muslim and his relation with the old and young.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ The method of discussion and dialogue.</li> <li>❖ Requesting the learners to prepare a list of the manners of good-treatment with people and another list for the bad manners.</li> <li>❖ Presenting some played situations for bad attitudes and asking the learners to suggest a remedy through the way of solving problems.</li> <li>❖ Writing some topics about respecting the old and kindness to the young, in addition to discussing them in the classroom collectively.</li> <li>❖ Playing (performing) life situations related to respect the old and kindness to the young.</li> <li>❖ Participating in the school broadcasting.</li> </ul>
	Kindness	<ul style="list-style-type: none"> <li>❖ Honesty with oneself.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue.</li> <li>❖ Cooperative learning.</li> <li>❖ Self-learning.</li> <li>❖ The method of giving examples.</li> </ul>

**Grade 4 of the elementary education (the first stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<p><b>The values and objectives of Islam</b></p>	<p>values</p>	<ul style="list-style-type: none"> <li>❖ Generosity.</li> </ul>	<p align="center">3</p>	<ul style="list-style-type: none"> <li>❖ The method of the story, individual and collective chanting.</li> <li>❖ Representing (acting) situations related to generosity and stinginess and then discussing them.</li> <li>❖ The method of discussion and dialogue.</li> <li>❖ Dividing the learners into two groups to prepare two lists, the first list is for the advantages of generosity, and the other is for the disadvantages of stinginess.</li> <li>❖ Watching programs related to stinginess and the life of stingy. After watching, the learners suggests solutions for the problems of stinginess and stingy.</li> </ul>

**Grade 4 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>Divine revelation</b>	The noble Quran	<ul style="list-style-type: none"> <li>❖ The proprieties of the noble Quran.</li> <li>❖ The following Surah of :               <ul style="list-style-type: none"> <li>❖ Ghaashiyah</li> <li>❖ Al-A'la</li> <li>❖ At-Tariq</li> <li>❖ Al-Burooj</li> <li>❖ Al-Inshiqaq</li> <li>❖ Al-Mutaffifin</li> </ul> </li> <li>❖ the judgments of the word of Al Jalalah (the word of God “Allah”)</li> </ul>	16	<ul style="list-style-type: none"> <li>❖ Presentation of the Quranic verses through maximized boards or transparencies, or computer.</li> <li>❖ Exemplary recitation from the (Quran book teacher “program”), recorder, Tally Laser , or computer.</li> <li>❖ Discussion and dialogue about the meanings of vocabularies.</li> <li>❖ Training the learners on applying the judgments of the word of Al Jalalah (the word of God “Allah”).</li> <li>❖ Participation in the school broadcasting.</li> </ul>
	Sunnah (the prophetic tradition)	<ul style="list-style-type: none"> <li>❖ 8 Hadiths (prophetic traditions)</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Presenting the noble Hadiths (prophetic traditions) by maximized boards, transparencies or computer, or on boards (posters).</li> <li>❖ The exemplary reading of the Hadiths (prophetic traditions), then reading of the learners.</li> <li>❖ Discussion and dialogue about the meanings of vocabularies.</li> <li>❖ The cooperative learning to elicit the judgments and instructions contained in the prophetic traditions.</li> <li>❖ Self-learning by contacting with the sources of learning at school.</li> </ul>

**Grade 4 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The judgments and proprieties of Islam</b>	Sharia	<ul style="list-style-type: none"> <li>❖ The nullifications of prayer.</li> <li>❖ Fasting.</li> <li>❖ Charity.</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ The dialogue and collective discussion.</li> <li>❖ Presenting Sharia texts related to fasting, and requesting the learners to elicit from them the judgments.</li> <li>❖ The learners organize donations campaign inside the school in coordination with charitable societies in the country.</li> </ul>
	Disciplining	<ul style="list-style-type: none"> <li>❖ The proprieties of house.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Dividing the learners into groups. Each group shall prepare a program reflecting the proprieties of house.</li> </ul>

**Grade 4 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The fiducial mentality</b>	Faith	<ul style="list-style-type: none"> <li>❖ Belief in all the books of Allah (divine or holy books).</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Gathering information about the divine books and discusses them in classroom collectively.</li> <li>❖ Cooperative learning and self learning.</li> <li>❖ The educational games to link between the books and the Messenger.</li> <li>❖ The dialogue and discussion.</li> </ul>
	The methodological mentality	<ul style="list-style-type: none"> <li>❖ Searching for the truth.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The brainstorming.</li> <li>❖ The teacher provides the learner with specific information. Then requesting them to make sure it is correct and accurate by searching and inquiry.</li> <li>❖ The method of the story.</li> <li>❖ Watching video tape contain cartoon film which tells the story of Musa, Peace be upon Him with the righteous slave.</li> </ul>

**Grade 4 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
The Prophetic biography and characters	The good example	<ul style="list-style-type: none"> <li>❖ The prophet Mohamed (PBUH), in the cave of Hira.</li> <li>❖ Descending of the revelation.</li> <li>❖ Calling people to Islam.</li> <li>❖ Torture and persecution.</li> <li>❖ Boycott.</li> <li>❖ Immigration to Habsha (Ethiopia).</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ Representing (acting) some situations from the prophetic biography.</li> <li>❖ Listening to cassette tapes about the prophetic biography.</li> <li>❖ Watching video tape about the prophetic biography.</li> <li>❖ The learners mark the itinerary of immigrants (Muhajrin) to Habsha (Ethiopia) on the map of Arabian Island and East Africa.</li> <li>❖ Discussion and dialogue.</li> <li>❖ Self-learning.</li> </ul>
	The role models	<ul style="list-style-type: none"> <li>❖ Osman s/o Afaan - May Allah bless him – (his shyness and spending of money for the sake of Allah).</li> <li>❖ The mother of believers, Zainab d/o Khozam -</li> <li>❖ May Allah bless her (the mother of poor).</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ Summarization of the biography of Osman s/o Afan and the mother of poor from the book “Al Isabah” of (Ibn Hajjar Al Asqalani).</li> <li>❖ Representing situations from the life of both characters.</li> <li>❖ Discussion and collective dialogue.</li> <li>❖ Watching video tape or listening to recording tape contains the biography of Osman s/o Afan and the mother of poor – God bless them , in addition to write a brief report about them.</li> <li>❖ Writing the biography of both characters in the wall magazine.</li> <li>❖ Talking about them in school broadcasting.</li> </ul>

**Grade 4 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The identity and belongingness</b>	Culture and language	=====	=====	=====
	The circles of belongingness	<ul style="list-style-type: none"> <li>❖ The public facilities.</li> <li>❖ The harms of damaging the public utilities.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Discussion about collection of pictures related to the public utilities.</li> <li>❖ Watching video tape or computer program to know the way of maintaining the public utilities.</li> <li>❖ The learners of grade 4 participate in a campaign to raise awareness of the school learners about the necessity of maintaining the public utilities.</li> <li>❖ The learners cooperate with the school management and the social service office to suggest the best solutions for the problem of damaging the school buses.</li> </ul>

**Grade 4 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The human and universe</b>	The human dignity	<ul style="list-style-type: none"> <li>❖ Moses Peace Be upon Him, the addresser “speaker” of Allah.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Watching video tape or computer program (cartoon) about the story of Moses, Peace Be upon Him.</li> <li>❖ Dialogue and collective discussion.</li> <li>❖ The method of the story.</li> </ul>
	Tolerance	<ul style="list-style-type: none"> <li>❖ The tolerant is always gainer.</li> </ul>	1	<ul style="list-style-type: none"> <li>❖ The dialogue and discussion to show the effects of tolerance in oneself and the others.</li> <li>❖ Presentation of the Sharia texts on transparencies, flash cards, or display screens.</li> <li>❖ Cooperative learning in suggesting the methods which supports the person to be always tolerant.</li> </ul>
	Environment	<ul style="list-style-type: none"> <li>❖ Creating and order of Universe.</li> <li>❖ The graces of Allah in Universe.</li> <li>❖ Thanking Allah for His graces.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Watching program on video tape, CD, or board supported by pictures about the stages of creating universe and the rules of its system.</li> <li>❖ The learners prepare a list contains classification of the blessings of Allah in universe and the surrounding environment.</li> <li>❖ Dialogue and collective discussion to show the way of thanking Allah for His blessings upon human.</li> <li>❖ Writing a phrase to urge the learners to deal properly with the environment and then hang it on the walls of the school.</li> </ul>

**Sixthly: Grade 5 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The values and objectives of Islam</b>	Slavery	<ul style="list-style-type: none"> <li>❖ You become closer to Allah by performing the religious duties and supererogatory practices (Sunan).</li> <li>❖ The love of Allah.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ The dialogue and collective discussion.</li> <li>❖ Dividing the work into two groups to prepare two lists, the first list for the obligatory duties and the other list for the Sunan and voluntary prayers (Nwafel).</li> <li>❖ Iqamah of the Al - Zhuhr ( Noon) Prayer, and Forenoon Prayer at school.</li> <li>❖ Organizing campaign to collect charity.</li> <li>❖ Writing a research about the effect of God's love in his righteous worshippers.</li> </ul>
	Kindness	<ul style="list-style-type: none"> <li>❖ Pleasing Allah.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Dividing the learners into groups, and every group will be requested to show the way of pleasing Allah.</li> <li>❖ The dialogue and collective discussion.</li> <li>❖ Self-learning.</li> <li>❖ Brainstorming.</li> </ul>
	values	<ul style="list-style-type: none"> <li>❖ courage</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ The subject will be approached by pairing between the style of story and the method of discussion and dialogue.</li> <li>❖ Making comparison between two groups of learners to discuss sensitive issues which need boldness and courage to be discussed.</li> <li>❖ Designing a form under the supervision of teacher to discover the trends of learners towards fear and cowardice, and then discussing it.</li> </ul>

### Grade 5 of the elementary education (the first stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	The noble Quran	<ul style="list-style-type: none"> <li>❖ The proprieties of the noble Quran.</li> <li>❖ The following Surah of :               <ul style="list-style-type: none"> <li>❖ Al-Infitaar</li> <li>❖ At-Takwir</li> <li>❖ Abasa</li> <li>❖ An-Nazi'aat</li> <li>❖ An-Naba'</li> </ul> </li> <li>❖ the judgment of Al qaqalah" (related to toning in recitation of the noble Quran"</li> </ul>	14	<ul style="list-style-type: none"> <li>❖ Presentation of the Quranic verses through maximized boards or transparencies, or computer.</li> <li>❖ Exemplary recitation from the (Quran book teacher "program"), recorder, Tally Laser , or computer.</li> <li>❖ Discussion and dialogue about the meanings of vocabularies.</li> <li>❖ Working through groups to infer the main ideas (you can make use of the books of interpretation "Tafseer").</li> <li>❖ Training the learners on applying the judgment of Al qaqalah" (related to toning in recitation of the noble Quran"</li> <li>❖ Organizing Competitions in memorizing the holy Quran.</li> </ul>
	Sunnah (the prophetic tradition)	<ul style="list-style-type: none"> <li>❖ 8 Hadiths (prophetic traditions)</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Presenting the noble Hadiths (prophetic traditions) by maximized boards, transparencies ,or computer, or on boards (posters).</li> <li>❖ The exemplary reading of the Hadiths (prophetic traditions), then reading of the learners.</li> <li>❖ Discussion and dialogue about the meanings of vocabularies.</li> <li>❖ The cooperative learning to infer the judgments and instructions contained in the prophetic traditions.</li> <li>❖ Self-learning by contacting with the sources of learning at school.</li> <li>❖ Spreading the right guidance of the prophet (PBUH) among learners through the school broadcasting, bulletins, wall magazines, and recording tapes.</li> </ul>

**Grade 5 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The judgments and proprieties of Islam</b>	Sharia	<ul style="list-style-type: none"> <li>❖ The congregational prayer.</li> <li>❖ The prayer of two feasts.</li> <li>❖ Friday's prayer.</li> <li>❖ The prayer of Al masbooq "the missed raka's"</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Watching video tape which illustrates the way of the congregational prayer, the prayer of two feasts, and Friday's prayer, being eager to perform them, as well as mentioning the judgments of the prayer of Al masbooq "the missed raka's".</li> <li>❖ The practical application of some of the prayers contained in the curriculum.</li> <li>❖ Iqamah of Al - Zhuhr (Noon) Prayer in the oratory of the school.</li> <li>❖ Making use of the school broadcasting and wall magazines to urge the learners to perform regularly the congregational prayer and Friday's prayer.</li> </ul>
	Disciplining	<ul style="list-style-type: none"> <li>❖ The proprieties of road.</li> <li>❖ The manners of using the means of transportation.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The learners know the proprieties of road through the cooperative learning.</li> <li>❖ Using video tape to illustrate the proprieties of road.</li> <li>❖ Presentation of pictures which show the manners of using the means of transportation.</li> <li>❖ Listening to the Duaa of transportation means from cassette.</li> </ul>

**Grade 5 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The fiducial mentality</b>	Faith	<ul style="list-style-type: none"> <li>❖ Belief in the Hereafter.</li> <li>❖ The conditions of the righteous on the Day of Resurrection.</li> <li>❖ Responsibility and accountability in the world and in the Hereafter.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue to identify the concept of the Hereafter.</li> <li>❖ Self-learning by writing researches related to the belief in the Hereafter.</li> <li>❖ Cooperative learning by dividing the learners into groups to specify the stages of the Day of Judgment and order them chronologically.</li> <li>❖ Gathering texts from Quran and Hadith which describe the conditions of the righteous on the Day of Resurrection.</li> <li>❖ Listening to cassette tape about the Hereafter and then writing a report of that.</li> </ul>
	The methodological mentality	<ul style="list-style-type: none"> <li>❖ Courage and boldness in telling the truth.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ The method of story and dialogue.</li> <li>❖ The method of solving problems.</li> <li>❖ Presenting and discussing some scenes.</li> </ul>

**Grade 5 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
The Prophetic biography and characters	The good example	<ul style="list-style-type: none"> <li>❖ Going to Al Taif.</li> <li>❖ Presentation of the prophet's Message on the delegations of pilgrims.</li> <li>❖ Beginning of Islam of Al Ansar.</li> <li>❖ Hijraa (Immigration) to Al Medinah.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ Watching situations from the Prophet (PBUH)'s life which related to the subjects contained in the curriculum, on video tape or CD, or listening to it from cassette tape.</li> <li>❖ The learners use maps which show the itineraries of the Prophet (PBUH) during his way to Al Taif and immigration to Al Medinah.Cooperative learning.</li> <li>❖ Self-learning by contacting with the sources of learning at school.</li> <li>❖ Making use of the school broadcasting to urge the learners to do good and have good manners.</li> </ul>
	The role models	<ul style="list-style-type: none"> <li>❖ Omar ibn Al Khatab, his justice and asceticism</li>   <li>❖ Sayeda Al Khansaa, God bless her.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The method of the story and listening to recorded tape.</li> <li>❖ Playing roles / presentation of videotape.</li> <li>❖ Discussion and collective dialogue.</li> <li>❖ Cooperative learning.</li> <li>❖ Self-learning through writing researches or reports related to the biography of the characters.</li> <li>❖ To make the learners know the companions from the wall magazines and school broadcasting.</li> </ul>

**Grade 5 of the elementary education (the first stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The identity and belongingness</b>	Culture and language	=====	=====	=====
	The circles of belongingness	<ul style="list-style-type: none"> <li>❖ United Arab of Emirates and the issues of Islamic world.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Watching and discussing films that show the contributions of UAE in serving the issues of Islam and the Muslims.</li> <li>❖ Visiting the charities in the country and writing report on their activities related to the issues of Muslims.</li> <li>❖ Organizing donations campaign at school.</li> <li>❖ Making use of the school broadcasting.</li> <li>❖ Gathering information related to the subjects of the curriculum.</li> </ul>

### Grade 5 of the elementary education (the first stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The human and universe</b>	The human dignity	<ul style="list-style-type: none"> <li>❖ Eisa (Peace be upon Him), the Spirit and word of Allah.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ The method of story.</li> <li>❖ Watching video tape or CD about the story of Eisa (Peace be upon Him).</li> <li>❖ Listening to the story from recording tape.</li> <li>❖ The dialogue and collective discussion.</li> <li>❖ Self-learning and cooperative learning.</li> <li>❖ Playing roles.</li> </ul>
	Tolerance	<ul style="list-style-type: none"> <li>❖ Be tolerant</li> </ul>	1	<ul style="list-style-type: none"> <li>❖ Presentation of the noble Hadith on transparencies, computer, or boards.</li> <li>❖ The exemplary reading of the Hadith.</li> <li>❖ The dialogue and discussion about the meanings of vocabularies.</li> <li>❖ The brainstorming about the instructions of Hadith.</li> <li>❖ Using the narrative style to demonstrate the tenderness of the prophet (PBUH) to his family, the needy who beg, ignorant, and disobedient people.</li> <li>❖ The learners express some life situations related to the kindness and tenderness of the prophet (PBUH).</li> </ul>
	Environment	<ul style="list-style-type: none"> <li>❖ The human and his relation with universe.</li> <li>❖ The graces of Allah in Universe.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Watching cartoon films related to universe, and training the learners on contemplation and taking the lessons.</li> <li>❖ Gathering information and pictures about universe.</li> <li>❖ Visiting places related to the issues of universe and writing report about them.</li> <li>❖ Cooperative learning.</li> <li>❖ Self-learning.</li> <li>❖ Brainstorming.</li> </ul>

**Seventhly: Grade 6 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The values and objectives of Islam</b>	Slavery	<ul style="list-style-type: none"> <li>❖ The voluntary work is an act of worship.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The dialogue and collective discussion.</li> <li>❖ Presentation of films or programs related to the voluntary work.</li> <li>❖ Forming a team of volunteers to help their colleagues in studying.</li> <li>❖ Organizing solidarity work to be availed by learners under the supervision of the teacher.</li> <li>❖ Gathering information and pictures related to solidarity.</li> <li>❖ Visiting societies or institutions of voluntary work in UAE.</li> <li>❖ Dividing the learners into working groups which shall be cooperated together to make cooperative project at school.</li> </ul>
	Kindness	<ul style="list-style-type: none"> <li>❖ Invocation (Duaa) is a worship.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Requesting the learners whether individually or collectively to gather texts from Quran and Sunnah about the merit of Duaa.</li> <li>❖ Discussion and dialogue.</li> <li>❖ Issuing bulletin related to Duaa.</li> <li>❖ Ending the school broadcasting with selected invocations.</li> <li>❖ Listening to tapes or watching programs related to Duaa.</li> <li>❖ Starting and ending the lesson with Duaa.</li> </ul>

**Grade 6 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<p><b>The values and objectives of Islam</b></p>	<p>values</p>	<ul style="list-style-type: none"> <li>❖ Determination and activity.</li> </ul>	<p align="center">3</p>	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ Showing some acting situations which supports and elevates the value of determination and activity and warning from the inability and laziness.</li> <li>❖ Presentation of films that aim to determination and activity.</li> <li>❖ Listening to recording tapes which urge to determination and activity and warn from the inability and laziness.</li> <li>❖ Encouraging the learners to participate in the school activities.</li> </ul>

**Grade 6 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	The noble Quran	<ul style="list-style-type: none"> <li>❖ Surah Al-Hashr, (memorization and interpretation).</li> <li>❖ Expulsion of Beni Al Nodhair (1-5).</li> <li>❖ The judgments of the loot (6-7).</li> <li>❖ The fiducial brotherhood (8-10).</li> <li>❖ The penalty of hypocrites (11-17).</li> <li>❖ The names of Allah (22-24).</li> <li>❖ The judgments of the consonant Noon (N), and nunnation.</li> <li>❖ Recitation of Surah Ar-Rahman</li> <li>❖ Recitation of Surah Al-Waqi'ah</li> <li>❖ Recitation of Surah Al Qamar.</li> </ul>	16	<ul style="list-style-type: none"> <li>❖ Presentation of the Quranic verses through maximized boards or transparencies, or computer.</li> <li>❖ Exemplary recitation from the recorder, Tally Laser, or computer.</li> <li>❖ Discussion and dialogue to reach the interpretation of vocabularies.</li> <li>❖ Cooperative learning to infer the main ideas and infer the most important instructions and trends.</li> <li>❖ The method of story.</li> <li>❖ Using the cards and colored letters.</li> <li>❖ Watching video tapes or computer programs related to the judgments of recitation (consonant Noon (N), and nunnation).</li> <li>❖ Training on applying the judgments of Al Raa (R).</li> <li>❖ Listening to recitation of one of the famous reciters from cassette tape or Tally Lazer device, or computer.</li> <li>❖ Participation in the school broadcasting.</li> </ul>

**Grade 6 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	Sunnah (the prophetic tradition)	❖ 8 Hadiths (prophetic traditions)	8	<ul style="list-style-type: none"> <li>❖ Presenting the noble Hadiths (prophetic traditions) by maximized boards, transparencies or computer, or on boards (posters).</li> <li>❖ Discussion and dialogue to reach the explanation of vocabularies.</li> <li>❖ The cooperative learning to elicit the main ideas, and infer the judgments and instructions.</li> <li>❖ Self-learning through writing researches then discussing them collectively.</li> <li>❖ Problem-solving manner to suggest the best ways to treat some social diseases contained in the noble traditions (Hadith).</li> <li>❖ Reading the traditions in the school broadcasting.</li> <li>❖ Training the learners on the way of searching for the narrators of traditions (prophetic traditions) from the books.</li> </ul>

**Grade 6 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The judgments and proprieties of Islam</b>	Sharia	<ul style="list-style-type: none"> <li>❖ Tayammum.</li> <li>❖ Prayer of the traveler.</li> <li>❖ The voluntary prayer.</li> <li>❖ the supererogatory (Sunnah) prayers.</li> <li>❖ the stressed supererogatory practices (Al Rawatib).</li> <li>❖ Al-Witr prayer.</li> <li>❖ Night prayer</li> <li>❖ Al Tarawih prayer</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Presenting a board which illustrates the way of Tayammum.</li> <li>❖ The practical application of Tayammum.</li> <li>❖ Watching a video tape about Tayammum.</li> <li>❖ Dialogue and discussion to reach the judgments of the prayer of traveler.</li> <li>❖ Writing a research about the legality of the prayer of traveler, and discussing it collectively.</li> <li>❖ Preparing wall boards (posters) to illustrate the merits and kinds of voluntary fasting, or issuing a bulletin (publication). .</li> <li>❖ Dividing the learners into groups and requesting each group to learn the other groups one of the supererogatory (Sunnah) prayers.</li> <li>❖ Making use of the school broadcasting to urge the learners to perform the supererogatory (Sunnah) prayers and showing its excellence.</li> </ul>
	Disciplining	<ul style="list-style-type: none"> <li>❖ The proprieties of road.</li> <li>❖ The manners of using the means of transportation.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Watching video tape or pictures which illustrate the proprieties of mosque and discussing it collectively.</li> <li>❖ Hosting Imam of a mosque near to the school to explain to the learners the manners of mosques and avoiding ill-manners and improper practices.</li> </ul>

**Grade 6 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The fiducial mentality</b>	Faith	<ul style="list-style-type: none"> <li>❖ The descriptions the dwellers of paradise.</li> <li>❖ The descriptions the dwellers of hellfire.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ Requesting the learners individually or collectively to gather texts from the holy Quran and Sunnah to show the description of paradise and the dwellers of paradise.</li> <li>❖ Dividing the learners into groups to prepare two lists, the first list for the deeds that lead to paradise, and the other list of the deeds that lead to hellfire.</li> <li>❖ Listening to a cassette tape or watching programs about the conditions of the dwellers of hellfire and its horrors, then discussing it.</li> <li>❖ Discussion and collective dialogue about topics of paradise and hellfire.</li> <li>❖ Encouraging students to do good and to stay away from evil.</li> </ul>
	The methodological mentality	<ul style="list-style-type: none"> <li>❖ Insisting on right and defending it.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ The method of discussion and dialogue.</li> <li>❖ The manner of story.</li> <li>❖ Playing roles.</li> <li>❖ Watching video tape about the story of the monk's valet (servant) contained in the story of the groove (Al Okhdoud).</li> <li>❖ By using brainstorming, the learners suggest the best methods to defend the right.</li> <li>❖ Training the learners through workshop on the way of defending the right by scientific thoughtful way, away from rashness and prejudice, by depending on the irrefutable evidence and definite proofs.</li> </ul>

**Grade 6 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<p><b>The Prophetic biography and characters</b></p>	<p>The good example</p>	<ul style="list-style-type: none"> <li>❖ Building the prophetic mosque.</li> <li>❖ The companionship between Al Muhajrin and Al Ansar.</li> <li>❖ The sheet (constitution) of Medinah.</li> <li>❖ The battle of Badr.</li> <li>❖ The battle of Uhud.</li> </ul>	<p align="center">6</p>	<ul style="list-style-type: none"> <li>❖ Representation of the events of Seerah (<b>prohet's biography</b>) assigned to this grade through the method of story.</li> <li>❖ Watching video tapes or computer programs about the events of the biography of Prophet Muhammad (PBUH).</li> <li>❖ Writing a report on the events of Seerah.</li> <li>❖ Gathering pictures of the prophetic mosque from magazines, greeting cards, or from web sites.</li> <li>❖ Watching film about the stages of building the prophetic mosque.</li> <li>❖ Showing the contents of the constitution of Medinah on maximized board, transparencies, or computer.</li> <li>❖ Drawing a chart of the battles of Badr and Uhud.</li> <li>❖ Presenting some events through acting situations.</li> <li>❖ Writing about the events of Seerah in magazines and commenting on that.</li> <li>❖ Preparing a wall magazine related to the subjects of the subjects of Seerah (the prophet's biography).</li> <li>❖ Listening to cassette tapes about the prophet's biography and writing a brief reports about that.</li> </ul>

**Grade 6 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The Prophetic biography and characters</b>	The role models	<ul style="list-style-type: none"> <li>❖ Imam Malek ibn Anas , may Allah have mercy upon him.</li> <li>❖ Sayeda Aisha, the mother of believers, God bless her.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The method of the story.</li> <li>❖ Playing roles.</li> <li>❖ Watching a film on video tape or CD about the biography of Imam Malek ibn Anas , may Allah have mercy upon him.</li> <li>❖ Writing brief summaries or brief reports about the life of those characters.</li> <li>❖ Discussion and collective dialogue.</li> <li>❖ The cooperative learning to elicit the lessons and examples from the biography of Sayeda Aisha and Imam Malek ibn Anas.</li> <li>❖ Talk about them through the school broadcasting and wall magazine at school.</li> </ul>

**Grade 6 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The identity and belongingness</b>	Culture and language	=====	=====	=====
	The circles of belongingness	<ul style="list-style-type: none"> <li>❖ The Arab world is a cradle of the divine messages.</li> <li>❖ The role of Arabs in maintaining the Muslim Ummah (nation).</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Illustrating the importance of the Arab nation's location through discussion, dialogue, and using the map of Islamic world.</li> <li>❖ Writing researches related to the contributions of Arabs in serving the issues of Islamic Ummah (nation).</li> <li>❖ By the manner of solving problems, a plan or vision shall be prepared in order to activate the role of Arab nation to maintain the unity and coherence of the Islamic nation.</li> <li>❖ Gathering information from different sources in connection with the subject contained in the curriculum.</li> </ul>

**Grade 6 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The human and universe</b>	The human dignity	<ul style="list-style-type: none"> <li>❖ Islam's attitude towards the messengers, Peace Be Upon Them.</li> <li>❖ The relation between the messengers each other.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Discussion and collective dialogue.</li> <li>❖ The method of solving problems.</li> <li>❖ Watching films on video tapes or CD's about the life of prophets and messengers, Peace Be Upon Them.</li> <li>❖ Gathering Sharia texts related to the messengers, peace be upon them, and that the purpose of their message is one.</li> <li>❖ Writing researches about the messengers, Peace Be upon Them, the relation between them, as well as discussion it collectively.</li> </ul>
	Tolerance	<ul style="list-style-type: none"> <li>❖ The value of tolerance in the Sunnah (prophetic biography).</li> </ul>	1	<ul style="list-style-type: none"> <li>❖ Presentation of the Sharia texts on transparencies, computer, or boards.</li> <li>❖ Using the narrative style in mentioning examples of tolerance in the prophetic biography.</li> <li>❖ The dialogue and discussion about the effect of tolerance in the attitudes of prophet Mohamed (PBUH).</li> <li>❖ Requesting the learners to follow the example of the noble prophet's tolerance.</li> </ul>
	Environment	<ul style="list-style-type: none"> <li>❖ Good dealing with animals.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Gathering Sharia texts and historical situations related to the subject of good dealing with animals.</li> <li>❖ Watching films about animals and how we can deal with them in good manner.</li> <li>❖ Visiting the zoo, and writing a report about the visit and the way in which the Management of the zoo deals treats animals.</li> <li>❖ Issuing bulletins to urge the learners to deal with animals in good manner.</li> <li>❖ Visiting a Veterinary Clinic.</li> </ul>



**Eighthly: Grade 7 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<p><b>The values and objectives of Islam</b></p>	<p>Slavery</p>	<ul style="list-style-type: none"> <li>❖ The voluntary work is an act of worship.</li> <li>❖ The professions of the messengers, peace be upon them.</li> </ul>	<p align="center">4</p>	<ul style="list-style-type: none"> <li>❖ The dialogue and collective discussion.</li> <li>❖ Presentation of films which show the importance of work in building society.</li> <li>❖ Gathering Sharia (legal) texts and sayings which urge to handwork and earning by legal or admissible ways (Halal).</li> <li>❖ The method of story to present examples of the biographies of the messengers related to the earning of their livelihood by legal and admissible ways (Halal).</li> <li>❖ Training the learners to perform some hand works in cooperation with the school administration.</li> <li>❖ Composing a team from learners to help in performing the maintenance work of the school utilities in collaboration with the school administration.</li> <li>❖ Reviewing parts from the articles of the international bill of workers' rights and then comparing it with the rights of workers in Islam.</li> </ul>

**Grade 7 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<p><b>The values and objectives of Islam</b></p>	<p>Kindness</p>	<ul style="list-style-type: none"> <li>❖ The observation of Allah.</li> </ul>	<p align="center">2</p>	<ul style="list-style-type: none"> <li>❖ The manner of discussion and dialogue.</li> <li>❖ The method of the story.</li> <li>❖ Playing roles.</li> <li>❖ Searching for stories from the books of interpretation, Hadith, and Seerah (the prophetic biography), related to the observation of Allah.</li> <li>❖ Brainstorming.</li> <li>❖ Organizing workshop to design table to control and observe the daily acts.</li> <li>❖ Listening to a cassette tape or watching video tape about the observation and control of Allah.</li> </ul>

**Grade 7 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<p><b>The values and objectives of Islam</b></p>	<p>values</p>	<p>❖ Modesty.</p>	<p>3</p>	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue.</li> <li>❖ Acting situations and playing roles.</li> <li>❖ Gathering Sharia (legal) texts and sayings which show the merits of modesty and the disadvantages of arrogance.</li> <li>❖ The method of story to present the commandment of Luqman to his son or acting style.</li> <li>❖ Using the method of solving problems to solve the problem of arrogance.</li> <li>❖ Watching the story of Qarron through video tape or CD, and then writing it in summary to be discussed collectively.</li> </ul>

**Grade 7 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	The noble Quran	<ul style="list-style-type: none"> <li>❖ Surah Al-Hujuraat</li> <li>❖ Verses (1- 5)</li> <li>❖ Verses (6-8)</li> <li>❖ Verses (9-10)</li> <li>❖ Verses (11-13)</li> <li>❖ Verses (14-18)</li> <li>❖ Recitation of Surah Yusuf</li> <li>❖ The judgments of the consonant Meem (M).</li> </ul>	14	<ul style="list-style-type: none"> <li>❖ Presentation of the Quranic verses through maximized boards or transparencies, or computer.</li> <li>❖ The learners reach the meanings of the vocabularies in verses with reference to the books of interpretation and linguistic lexicons.</li> <li>❖ Training the learners to memorize the Quranic verses.</li> <li>❖ Participation in the competitions of the holy Quran.</li> <li>❖ Joining the holy Quran group at school.</li> <li>❖ Organizing courses for memorization of the holy Quran.</li> <li>❖ Composing sound Quranic library on the level of classroom or school.</li> <li>❖ Recitation in the school broadcasting.</li> <li>❖ Issuing bulletines contain subjects related to the holy Quran.</li> <li>❖ Cooperative learning in which the excellent students learn the weak ones.</li> <li>❖ Self learning by listening to recitation of the best reciters and imitate them.</li> </ul>

**Grade 7 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	Sunnah (the prophetic tradition)	❖ 8 Hadiths (prophetic traditions)	8	<ul style="list-style-type: none"> <li>❖ Presenting the noble Hadiths (prophetic traditions) by maximized boards, transparencies or computer.</li> <li>❖ Listening to the noble Hadiths from cassette tapes or CD's.</li> <li>❖ Using the books of "Ghareeb Al Ahadeeth" or the linguistic lexicons to find out the meanings of the vocabularies of the prophetic traditions.</li> <li>❖ Dividing the learners into groups to infer the main ideas and instructions in the Hadith.</li> <li>❖ The discussion and collective dialogue.</li> <li>❖ The method of solving problems.</li> <li>❖ Reading the Hadiths in the school broadcasting.</li> </ul>

**Grade 7 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<p><b>The judgments and proprieties of Islam</b></p>	<p>Sharia</p>	<ul style="list-style-type: none"> <li>❖ The obligations of prayer.</li> <li>❖ Sunan of prayer.</li> <li>❖ Prostration of forgetfulness.</li> <li>❖ Al Ghosl (bathing).</li> <li>❖ The judgments of eating and drinking.</li> <li>❖ The proprieties of dressing.</li> </ul>	<p align="center">10</p>	<ul style="list-style-type: none"> <li>❖ Presenting picture boards to illustrate the obligations and Sunan of prayer.</li> <li>❖ Watching video tape or computer program to show the obligations and Sunan of prayer.</li> <li>❖ The practical application for the obligations (duties) and Sunan.</li> <li>❖ Designing a table to compare between the obligations and Sunan of prayer by the way of collective work.</li> <li>❖ The discussion and dialogue.</li> <li>❖ Encouraging the learners to perform the prayer with submissiveness and humiliation.</li> <li>❖ The practical practice of the cases which require the prostration of forgetfulness.</li> <li>❖ Requesting the learners individually or collectively to write a research about the prostration of forgetfulness.</li> <li>❖ Practical representation of the way of Al Ghosl (bathing) according to Sunnah.</li> <li>❖ Cooperative learning as the teacher requests the learners to prepare two lists, the first list for permissible food and drinks (Halal), and the other one for impermissible food and drinks (Haraam), supported by pictures or drawings.</li> </ul>

**Grade 7 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The judgments and proprieties of Islam</b>	Disciplining	<ul style="list-style-type: none"> <li>❖ The proprieties of sittings (Majalis).</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Using the method of discussion and dialogue.</li> <li>❖ The practical application of the proprieties of sittings (majalis).</li> <li>❖ Requesting a group of learners to film two scenes on a video tape, the first scene is for a person complies with the proprieties of sitting (majlis) and the other scene is for a person does not comply with them. Then it shall be shown to the rest of learners to watch and discuss it.</li> </ul>
<b>The fiducial mentality</b>	Faith	<ul style="list-style-type: none"> <li>❖ The names and attributes of Allah.</li> <li>❖ The Merciful, The All-Forgiving.</li> <li>❖ The Generous, The Loving.</li> <li>❖ The Maintainer , The Source Of Peace.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ Using the method of discussion and dialogue to know the effect of the names of Allah on the Muslim's behavior.</li> <li>❖ Brainstorming.</li> <li>❖ Encouraging the learners to follow the morals derived from the names of the attributes of Allah.</li> <li>❖ Writing on paper boards the names from which morals are derived.</li> <li>❖ Requesting the learners to write researches about the six names.</li> </ul>

**Grade 7 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The fiducial mentality</b>	The methodological mentality	<ul style="list-style-type: none"> <li>❖ Contemplation in oneself and universe.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Watching video tape or CD about the signs of Allah in Universe.</li> <li>❖ Training on the method of thinking, contemplation, and meditation.</li> <li>❖ Watching video tape or CD about creation of man and the Secrets of work of the human body' organs.</li> </ul>
<b>The Prophetic biography and characters</b>	The good example	<ul style="list-style-type: none"> <li>❖ The battle of Trench.</li> <li>❖ The treaty of Hodaybiya.</li> <li>❖ The conquest of Mekkah.</li> <li>❖ The arrival of delegations.</li> <li>❖ The death of the noble prophet (PBUH).</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Representation of the events of Seerah (prophet's biography) assigned to this grade through the method of story.</li> <li>❖ Representation of scenes of video tapes or CD's from the prophetic biography contained in the curriculum. Writing reports about the events of the prophetic biography contained in the curriculum and discussing them collectively.</li> <li>❖ Using maps and explanatory charts while tracing the events of the prophetic biography.</li> <li>❖ The method of solving problems.</li> <li>❖ Acting situations and playing roles.</li> <li>❖ Using the cooperative learning to analyze the causes and results of the battles contained in the curriculum.</li> <li>❖ Self-learning by listening to cassette tapes and reading the books related to the prophetic biography.</li> <li>❖ Writing about and commenting on the prophetic biography in magazines and bulletins.</li> <li>❖ Preparing wall magazine related to topics of the prophetic biography.</li> </ul>

**Grade 7 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<p><b>The Prophetic biography and characters</b></p>	<p>The role models</p>	<ul style="list-style-type: none"> <li>❖ Umm Omara Nusseibeh bint Kaab, God bless her.</li> <li>❖ Salah Uddien Al Ayouby. God have mercy on him.</li> </ul>	<p align="center">4</p>	<ul style="list-style-type: none"> <li>❖ The narrative style.</li> <li>❖ Acting situations and playing roles.</li> <li>❖ Watching a film of video tape or CD about the life of the struggler (Mujahid) Salah Uddien Al Ayouby.</li> <li>❖ Listening to cassette tape about the biography of Umm Omara Nusseibeh bint Kaab, God bless her.</li> <li>❖ Requesting the learners to write a summary of the life of the struggler (Mujahid) Salah Uddien Al Ayouby, and Umm Omara.</li> <li>❖ Discussion and collective dialogue.</li> <li>❖ Cooperative learning to infers the lessons from the biography of the characters.</li> <li>❖ Self-learning through contacting websites cares for the heroics of Islam.</li> <li>❖ Talking about the characters through the school broadcasting and wall magazines.</li> </ul>

**Grade 7 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The identity and belongingness</b>	Culture and language	❖ The aesthetics of Arabic calligraphy.	3	<ul style="list-style-type: none"> <li>❖ Approaching the subject of Islamic aesthetics by the method of discussion and dialogue.</li> <li>❖ Visiting the Islamic museum and Arabic calligraphy museum, and then writing reports about those museums to be discussed.</li> <li>❖ Gathering information from the books, magazines, and websites in connection with the Islamic arts and Arabic calligraphy.</li> <li>❖ An exhibition for contemporary designs of Arabic Calligraphy</li> </ul>
	The circles of belongingness	❖ My nation in the world.	2	<ul style="list-style-type: none"> <li>❖ Using the method of discussion and dialogue.</li> <li>❖ Requesting each group of learners to color or identify the boundaries of the Islamic countries on the world map.</li> <li>❖ Using Atlas to specify the locations of the Islamic countries.</li> <li>❖ Watching films related to the nations of Islamic world, then writing reports about them in order to be discussed.</li> <li>❖ Making a seminar to suggest the best ways and means to deepen the feeling of belongingness to Islamic nation.</li> </ul>

**Grade 7 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The human and universe</b>	The human dignity	<ul style="list-style-type: none"> <li>❖ Acquaintance between nations.</li> <li>❖ Allah is the God for all people.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ By the way of discussion and dialogue, the learners can know the wisdom behind creating people in tribes and nations.</li> <li>❖ Watching films about some nations of the world and then discussing them collectively.</li> <li>❖ Writing researches about some nations and tribes by referring to encyclopedias, computer programs, and websites, then discussing them collectively.</li> <li>❖ A seminar to approach the subject of arrogance of some people on some people from different nations.</li> </ul>
	Tolerance	<ul style="list-style-type: none"> <li>❖ The morals of tolerance.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ The morals and forms of tolerance will be inferred by the method of discussion and dialogue through the Sharia texts.</li> <li>❖ The learners will reach the effect of applying tolerance with others by using the method of cooperative education.</li> <li>❖ Dividing the learners into groups to</li> </ul>

				<p>compare between the effect of tolerance and harshness when dealing with others.</p> <ul style="list-style-type: none"> <li>❖ Writing a brief report about the value of tolerance.</li> </ul>
	Environment	<ul style="list-style-type: none"> <li>❖ The grace of water.</li> <li>❖ The marine environment.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Watching scientific films about water and the extent of its correlation with the life on this earth.</li> <li>❖ Organizing awareness campaign to raise the awareness of school and local society for the severity of excessive use of water on human life.</li> <li>❖ Watching video tapes or CD's related to the wonders of Allah in marine environment and then discussing them collectively.</li> <li>❖ Dividing the learners into groups to suggest solutions for the problem of imbalance in the marine environment.</li> <li>❖ Gathering information and pictures about the sea and its creatures.</li> </ul>

**Ninthly: Grade 8 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<p><b>The values and objectives of Islam</b></p>	<p>Slavery</p>	<ul style="list-style-type: none"> <li>❖ Seeking knowledge is duty of Muslim.</li> <li>❖ Knowledge and work.</li> <li>❖ Excellence of the sittings of knowledge.</li> <li>❖ The importance of reading in Muslim's life.</li> </ul>	<p align="center">6</p>	<ul style="list-style-type: none"> <li>❖ Listening to recording tape or watching video tape or program which incites to seek the knowledge and writing report in order to discuss it.</li> <li>❖ Gathering texts from the holy Quran and Sunnah which demonstrate the importance of seeking knowledge.</li> <li>❖ Preparing boards which induce to seek knowledge and hang them inside or outside the classroom.</li> <li>91. By the method of story or playing roles, the learners distinguish between the scholar who employs his knowledge and the other who does not.</li> <li>❖ Encouraging the learners to knowledge and work together.</li> <li>❖ The learners reach the excellence of sittings of knowledge and scholars by the way of discussion and dialogue.</li> <li>❖ Organizing a sitting for seeking knowledge at school before the morning assembly or in the break.</li> <li>❖ Employing the school broadcasting to urge the learners to join the sittings of knowledge and to sit with scholars.</li> <li>❖ Listening to cassette tapes or watching programs of scientific lessons and writing reports about them.</li> <li>❖ Requesting the learners to read and summarize specific books in order to be presented for collective discussion.</li> <li>❖ Organizing book fair at school.</li> <li>❖ Visiting the book fairs of the country.</li> <li>❖ Organizing competitions which encourage and incite for reading.</li> </ul>

**Grade 8 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The values and objectives of Islam</b>	Kindness	❖ Devotion (sincerity).	2	<ul style="list-style-type: none"> <li>❖ The learners reach the definition of devotion..</li> <li>❖ Gathering Quranic texts related to sincerity by depending on the Indexed lexicon or computer programs..</li> <li>❖ By way of solving problems and brainstorming, the teacher reviews the best methods and solutions to get rid of pretension and fame-loving.</li> </ul>
	The values	❖ Brotherhood and friendship.	3	<ul style="list-style-type: none"> <li>❖ Cooperative learning to show the value of brotherhood in Islam.</li> <li>❖ Self-learning by pushing the learners to gather Sharia texts, sayings, and heritage situations which urge to brotherhood in Allah (it means being brothers for the sake of Allah's love).</li> <li>❖ Playing roles and situations about brotherhood and friendship.</li> <li>❖ Listening to cassette tapes or watching programs about brotherhood and writing reports on them in order to be presented for discussion.</li> <li>❖ Applying the principle of brotherhood between learners through a project supervised by the teacher in cooperation with the Social service office in the school.</li> <li>❖ Organizing training course to train learners on the way of cooperation, collective work, and liberation from selfishness.</li> <li>❖ Discussion and dialogue to infer the bad effects of individualism and self-love.</li> </ul>

**Grade 8 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	The noble Quran	<ul style="list-style-type: none"> <li>❖ Surah Qaf</li> <li>❖ Verses (1- 11)</li> <li>❖ Verses (12-22)</li> <li>❖ Verses (23-37)</li> <li>❖ Verses (38-45)</li> <li>❖ Recitation of Surah Al-Kahf</li> <li>❖ The judgments of Al Raa (R).</li> </ul>	12	<ul style="list-style-type: none"> <li>❖ Presentation of the Quranic verses through maximized boards or transparencies, or computer.</li> <li>❖ The exemplary recitation by the teacher or from cassette recorder or CD's.</li> <li>❖ Discussion and dialogue to reach the explanation of vocabularies with using the linguistic lexicons and the books of interpretation.</li> <li>❖ Cooperative learning to elicit the main ideas and infer instructions and judgments.</li> <li>❖ Writing researches about the ideas contained in Surah Al-Hujuraat, and then discuss them collectively.</li> <li>❖ Referring to the books of the causes of revelation to know the reasons of revelation of some verses in Surah Qaf.</li> <li>❖ Listening to cassette tape or video tape or CD of the best well known reciters.</li> <li>❖ Cooperative learning by requesting the students who are perfect in recitation to help the weak students in learning recitation.</li> <li>❖ Organizing competition for mastering recitation.</li> <li>❖ Training on the judgments of AL Meem Al Sakenah (the consonant (M)).</li> <li>❖ Watching video tape or CD related to AL Meem Al Sakenah the (the consonant (M)) and imitate them.</li> <li>❖ Using boards and cards.</li> </ul>

**Grade 8 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	Sunnah (the prophetic tradition)	<ul style="list-style-type: none"> <li>❖ The following Hadiths (tradition):</li> <li>❖ The ones who speaks out about their sins (all my Ummah are sound except those .....)</li> <li>❖ The rank of the pious worshippers of Allah (who shows enmity towards one of My pious worshippers of ..... )</li> <li>❖ The morals of believer (the one who drives away distress of a believer .....)</li> <li>❖ (two kinds of the dwellers of hellfire ..... )</li> <li>❖ The believer is the prince of himself (none of you shall be flunky....)</li> <li>❖ The Halal gaining (Allah is good, and only accepts good ... ).</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Presenting the noble Hadiths (prophetic traditions) by maximized boards, transparencies or computer.</li> <li>❖ Listening to the noble Hadiths from cassette tapes or CD's.</li> <li>❖ Using the books of “Ghareeb Al Ahadeeth” or the linguistic lexicons to find out the meanings of the vocabularies of the prophetic traditions.</li> <li>❖ The cooperative learning to infer the main ideas and instructions in the Hadith.</li> <li>❖ Self- learning by writing researches and then present them to be discussed collectively.</li> <li>❖ The style of solving problems to suggest the best alternatives and solutions to solve some social problems contained in the Hadiths (the prophetic traditions).</li> </ul>

**Grade 8 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The judgments and proprieties of Islam</b>	Sharia	<ul style="list-style-type: none"> <li>❖ Umrah (minor hajj).</li> <li>❖ The prayer of Istisqa.</li> <li>❖ Prayer of Istikhara.</li> <li>❖ Forenoon prayer.</li> </ul>	10	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue.</li> <li>❖ Watching a film about the way or performing Umrah.</li> <li>❖ The practical application for Umrah rites or teaching them by the help of explanatory chart or model of the sanctuary of Mekkah.</li> <li>❖ Requesting one of the learners who performed the Umrah before, to explain to the other learners the way of performing Umrah.</li> <li>❖ Iqamah the prayer of Istisqa in the school.</li> <li>❖ Watching video tapes for the prayer of Istisqa and prayer for Istikhara.</li> <li>❖ Allocating a place in the school in coordination with the administration of the school to perform the forenoon prayer during break time.</li> </ul>
	Disciplining	<ul style="list-style-type: none"> <li>❖ The proprieties of visiting the patient.</li> <li>❖ The proprieties of hospitality.</li> <li>❖ The proprieties of travelling.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Issuing bulletin to explain the proprieties of visiting patients.</li> <li>❖ Learning the proprieties of hospitality from acting situation.</li> <li>❖ Requesting the learners to write a report about the proprieties of travelling.</li> <li>❖ Encouraging the learners and urge them to comply with the properties of visiting patients, hospitality, and travelling.</li> </ul>

**Grade 8 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The fiducial mentality</b>	Faith	<ul style="list-style-type: none"> <li>❖ Belief in fate and destiny</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue.</li> <li>❖ The style of giving examples to clarify the concept of fate and destiny.</li> <li>❖ Gathering texts from the holy Quran, Sunnah, and the sayings of companions about believing in fate and destiny.</li> <li>❖ Cooperative learning to highlight the positive side of the concept of fate and destiny.</li> <li>❖ Hosting one of the interested characters in matters of Islamic faith to discuss with him the fate and destiny.</li> </ul>
	The methodological mentality	<ul style="list-style-type: none"> <li>❖ The social Sunan in the holy Quran.</li> <li>❖ Sunnah of graduation.</li> <li>❖ Sunnah of duration.</li> <li>❖ Sunnah of cultural rotation.</li> <li>❖ Sunnah of exploitation.</li> <li>❖ Learning lessons from the past nations.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Dividing the learners into groups to infer the social and historical Sunan contained in the noble Quran.</li> <li>❖ Requesting the learners to write researches about the historical Sunan contained in the noble Quran.</li> <li>❖ Designing a table to compare with the social Sunan by using the method of cooperative learning.</li> <li>❖ Gathering Quranic texts about the past nations to know the noble Quran approach in presenting their biographies.</li> <li>❖ Training the learners through workshop on the way of studying the life of the past nations and benefit from them in developing the methodological mentality.</li> <li>❖ Discussion and dialogue.</li> </ul>

**Grade 8 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The Prophetic biography and characters</b>	The good example	<ul style="list-style-type: none"> <li>❖ The noble prophet (PBUH) as a father and grandfather.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The method of story.</li> <li>❖ Representing educational situations related to the way of dealing with sons and grandsons.</li> <li>❖ Cooperative learning to infer the lessons and examples from the prophetic biography.</li> <li>❖ Requesting the learners to write researches related to the subjects contained in the curriculum and present them to be discussed collectively.</li> </ul>
	The good example	<ul style="list-style-type: none"> <li>❖ Abu Dhar Al Ghafari, God bless him.</li> <li>❖ Sayeda Al Shifaa bint Abdullah, God bless her.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The narrative method to present aspects of the biography of Abu Dhar Al Ghafari, and Sayeda Al Shifaa bint Abdullah, God bless them.</li> <li>❖ Acting situations and playing roles.</li> <li>❖ Cooperative learning to infer the lessons and examples from studying the biography of both characters.</li> <li>❖ Watching programs of video tapes or CD's or listening to recorded tape about the life of the characters.</li> <li>❖ Writing a brief report about some books that approached the biography of the characters and discuss them collectively.</li> <li>❖ Discussion and dialogue.</li> <li>❖ Writing in the wall magazines about such characters.</li> <li>❖ Highlighting aspects from the life of such characters through the school broadcasting.</li> </ul>

**Grade 8 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The identity and belongingness</b>	Culture and language	❖ The Arabic language and the other languages.	4	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue.</li> <li>❖ Gathering information related to the subject of the influence of the Arabic languages on the language surrounding to it, and then discussing them.</li> <li>❖ Dividing the learners into groups to identify the Arabic words in magazine or news paper written by one of the languages influenced by Arabic language.</li> <li>❖ Presentation of examples of non-Arabic languages which are written by Arabic letters such as Farsi and Urdu language.</li> <li>❖ Listening to conversations in languages influenced by Arabic to identify the areas of influence.</li> <li>❖ Requesting the learners to write researches about the subject of the other languages influence by Arabic.</li> </ul>
	The circles of belongingness	❖ The scientific and technical backwardness in Islamic world.	4	<ul style="list-style-type: none"> <li>❖ Presenting precise statistics about the scientific and technical level of the world, and infer results in order to be discussed.</li> <li>❖ Watching films and programs about the backwardness of Islamic world, and then writing a report on them.</li> <li>❖ Organizing a seminar to discuss the problem of backwardness in Islamic world. And suggest solution for that.</li> </ul>

**Grade 8 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The human and universe</b>	The human dignity	<ul style="list-style-type: none"> <li>❖ The dignity of human being.</li> <li>❖ The rights of human being in Islam.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The discussion and dialogue.</li> <li>❖ Gathering information related to honoring the human in Islam from the sources of information and learning in the school.</li> <li>❖ Cooperative learning.</li> <li>❖ Organizing a seminar to discuss the human rights in Islam.</li> <li>❖ Watching films and programs about human rights violations and discuss them collectively.</li> <li>❖ Reviewing parts from the articles of the international bill of workers' rights and then comparing it with the rights of workers in Islam.</li> <li>❖ The method of debate to refute the opinions of those who accuse Islam in the issue of human rights.</li> <li>❖</li> </ul>
	Tolerance	<ul style="list-style-type: none"> <li>❖ The rights of Human being and the values of</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Illustrating how the human being is honored in Islam by using the method of discussion and dialogue.</li> <li>❖ The learners reach the fact that the noble Quran is the heavenly source and protector of human rights. By the way of induction.</li> </ul>

		tolerance in Islam.		<ul style="list-style-type: none"> <li>❖ The learners will conclude that the prophetic biography (Sunnah) is a practical application of elevating the rank of human being.</li> <li>❖ The concepts and facts related to the human rights in Islam are presented through computer programs, transparencies, or boards.</li> <li>❖ By way of discussion and dialogue, the learners will reach the values of tolerance, as well as the right of discussion and expressing one's opinion, personal rights, and the right of peace.</li> <li>❖ Requesting the learners to write a report about the value of tolerance and its relation to the human rights in Islam.</li> </ul>
	Environment	<ul style="list-style-type: none"> <li>❖ The graces of Allah in the plant environment.</li> <li>❖ Islam and Agriculture.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Watching films or programs of video tapes or CD's or from website about the wonders of Allah in plant environment.</li> <li>❖ Visiting orchards or farms in UAE, and writing reports about them to show the benefits of agriculture environment.</li> <li>❖ Allocating places for planting in the school where the learners implant in coordination with the school administration.</li> <li>❖ Gathering Quranic and prophetic texts about Agriculture.</li> </ul>

**Tenthly: Grade 9 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<p><b>The values and objectives of Islam</b></p>	<p>Slavery</p>	<ul style="list-style-type: none"> <li>❖ Advice is an act of religion.</li> </ul>	<p align="center">4</p>	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue about the subject of advice and its importance in Islam.</li> <li>❖ Dividing the learners into groups to infer the benefits and effects of advice on individual and society.</li> <li>❖ The manner of story.</li> <li>❖ Acting situations and playing roles.</li> <li>❖ Summarize and discuss a book about advice.</li> <li>❖ Presentation of the book by maximized boards, transparencies, or computer.</li> <li>❖ Broadcasting the proprieties in school broadcasting.</li> </ul>

### Grade 9 of the elementary education (the second stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
The values and objectives of Islam	Kindness	<ul style="list-style-type: none"> <li>❖ Hypocrisy and ostentation.</li> <li>❖ The severity of hypocrisy</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Explaining the concept of pretension and ostentation by discussion and dialogue.</li> <li>❖ By the methods of cooperative learning, the learners will reach the manifestations of pretension and ostentation.</li> <li>❖ Reaching the best ways to treat the problem of pretension and fame-loving by the method of brainstorming.</li> <li>❖ Presentation of the concepts and realities related to pretension through computer programs, transparencies, or boards. .</li> <li>❖ Requesting the learners to write a research or report about hypocrisy.</li> <li>❖ Playing situations to embody the concept of hypocrisy and illustrates its negative effects on the social relations.</li> <li>❖ Hosting one of the scholars to approach the subject of hypocrisy and hypocrites.</li> <li>❖ The learners talk about some of their experiences related to hypocrisy and hypocrites and discuss them.</li> </ul>
	The values	<ul style="list-style-type: none"> <li>❖ Justice in Islam.</li> <li>❖ Justice is the basis of power.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Gathering Quranic texts which urges on justice.</li> <li>❖ By following the method of story, presenting some examples from the Islamic history applied justice in their life.</li> <li>❖ Playing some situations and scenes to embody the concept of justice and urges the learners to show and apply them in their real life.</li> <li>❖ Watching film of video tape or CD about Justice and injustice.</li> <li>❖ Visiting one court of the country and writing a report on such visit.</li> <li>❖ Organizing a seminar to discuss some injustice practices.</li> </ul>

### Grade 9 of the elementary education (the second stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	The noble Quran	<ul style="list-style-type: none"> <li>❖ Surah Ya-Sin.</li> <li>❖ The messenger and the message (1-8)..</li> <li>❖ The protection of Allah to His Messenger (9-12).</li> <li>❖ The missioners and the people of the village (13-29_.</li> <li>❖ The oneness and power of God (30-44).</li> <li>❖ Reluctance of Polytheist (45-54).</li> <li>❖ The reward of believers and punishment of unbelievers (55-68).</li> <li>❖ The noble Quran is a book of guiding and approach of life (69-76).</li> <li>❖ The resurrection after death (77-83)</li> <li>❖ Surah Al-Isra'</li> <li>❖ The judgements of Maad (prolonging-extension).</li> </ul>	16	<ul style="list-style-type: none"> <li>❖ Presentation of the Quranic verses through maximized boards or transparencies, or computer.</li> <li>❖ The exemplary recitation by the teacher or from cassette recorder or CD's.</li> <li>❖ Discussion and dialogue to reach the interpretation the meanings of vocabularies with using the linguistic lexicons and the books of interpretation.</li> <li>❖ Cooperative learning to elicit the main ideas and infer instructions and judgments.</li> <li>❖ Watching films and programs related to some subjects contained in Surah Ya-Sin.</li> <li>❖ Writing researches about the ideas contained in Surah Ya-Sin , and then discuss them collectively.</li> <li>❖ Referring to the books of the causes of revelation to know the reasons of revelation of some verses in Surah Ya-Sin.</li> <li>❖ Benefiting from school broadcasting by reciting Surah Ya-Sin. In morning period.</li> <li>❖ Listening to cassette tape or video tape, or CD of one of the most famous reciters.</li> <li>❖ Requesting the students who are perfect in recitation to help the weak students in learning recitation.</li> <li>❖ Organizing competition for mastering recitation.</li> <li>❖ Training the learners on the judgments of Maad (prolonging-extension) through the learning programs which intended for such purpose.</li> </ul>

**Grade 9 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	Sunnah (the prophetic tradition)	<ul style="list-style-type: none"> <li>❖ The rank of the Sunnah.</li> <li>❖ Writing down the Sunnah.</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue to recognize the prophetic tradition (Sunnah).</li> <li>❖ Cooperative learning to show the rank of Sunnah.</li> <li>❖ Requesting the learners to gather Sharia texts and sayings to demonstrate the rank of Sunnah.</li> <li>❖ Writing researches or essays about the Sunnah and discuss them.</li> <li>❖ By the way of solving problems, the learners shall solve the problem of the contradiction between the prohibition of the prophet (PBUH) about writing His Hadiths (traditions) and His permission to do so.</li> <li>❖ Allocate a n area on the school website to serve the prophetic tradition.</li> <li>❖ Hosting one of the specialists in the prophetic tradition to speak about its rank and the stages of writing it down.</li> </ul>

**Grade 9 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The judgments and proprieties of Islam</b>	Sharia	❖ zakah.	4	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue to show the importance of Duaa.</li> <li>❖ The cooperative learning to infer the effects of Zakah on individual and society.</li> <li>❖ Talking about the importance and benefits of Zakah in the school broadcasting.</li> </ul>
	Disciplining	❖ The proprieties of Duaa (supplication – invocation).	2	<ul style="list-style-type: none"> <li>❖ Presentation of Duaa by maximized boards or transparencies, or computer.</li> <li>❖ Issuing bulletin about Duaa and the proprieties of Duaa.</li> <li>❖ Listening to examples of the Recorded invocations from cassette tapes.</li> <li>❖ The practical applying to some of the proprieties of Duaa.</li> </ul>

**Grade 9 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The fiducial mentality</b>	Faith	<ul style="list-style-type: none"> <li>❖ Responsibility in Islam.</li> <li>❖ “But stop them; verily they are to be questioned”.</li> </ul>	5	<ul style="list-style-type: none"> <li>❖ The method of discussion and dialogue to illustrate the concept of responsibility for sayings and deeds.</li> <li>❖ Cooperative learning to highlight the relation between responsibility and accountability at the Day of Judgment.</li> <li>❖ The method of giving examples to distinguish between the optional deeds and obligatory deeds.</li> <li>❖ Writing research or report about responsibility.</li> </ul>
	The methodological mentality	<ul style="list-style-type: none"> <li>❖ Evidences of the oneness of God.</li> <li>❖ The evidence of the natural disposition.</li> <li>❖ The unity of universal order.</li> <li>❖ The mental evidences.</li> </ul>	5	<ul style="list-style-type: none"> <li>❖ The manner of discussion and dialogue.</li> <li>❖ The manner of story.</li> <li>❖ Gathering pictures and information about the universe and its secrets.</li> <li>❖ Watching film of video tape or CD about the wonders of God’s creation in universe.</li> <li>❖ The style of giving examples.</li> <li>❖ Cooperative learning.</li> <li>❖ Self-learning.</li> <li>❖ Acting situations and playing roles.</li> </ul>

### Grade 9 of the elementary education (the second stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
The Prophetic biography and characters	The good example	<ul style="list-style-type: none"> <li>❖ The prophetic approach in education.</li> <li>❖ I was delegated to be a teacher.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ The method of story to present aspects from the biography of the noble prophet (PBUH).</li> <li>❖ Acting situations and playing roles.</li> <li>❖ Listening to cassette tapes related to the prophetic biography.</li> <li>❖ Cooperative education to infer lessons and examples from the life of the prophet (PBUH), as educator and teacher.</li> <li>❖ Writing research and essays about the life of the prophet (PBUH), as educator and teacher.</li> <li>❖ Talking about the prophetic biography (Seerah) in connection with the subject of the lesson in the school broadcasting.</li> <li>❖ Writing in newspaper and wall magazines about the prophetic biography (Seerah).</li> </ul>
	The good example	<ul style="list-style-type: none"> <li>❖ Um Amaar Somiah bint Khiat, God bless her.</li> <li>❖ The ascetic scholar Saeed bin Jubair.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ The narrative method to present aspects of the biography of Um Amaar Somiah bint Khiat, and Saeed bin Jubair, God bless them.</li> <li>❖ Acting situations and playing roles.</li> <li>❖ Cooperative learning to infer the lessons and examples from studying the biography of both characters.</li> <li>❖ Writing researches about the life of such characters, and then presents them to be discussed collectively.</li> <li>❖ Writing in newspaper and wall magazines about such characters.</li> <li>❖ Talking about them in the school broadcasting.</li> </ul>

**Grade 9 of the elementary education (the second stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The identity and belongingness</b>	Culture and language	<ul style="list-style-type: none"> <li>❖ Drawing of the holy Quran Book (Mushaf ).</li> <li>❖ The aesthetics of drawing the holy Quran book (Mushaf ).</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue.</li> <li>❖ Presenting examples of development of writing the holy Quran Book.</li> <li>❖ Cooperative learning to show the stages of developing the writing of holy Quran Books.</li> <li>❖ Gathering pictures and information about drawing of the Book of the holy Quran through different eras.</li> <li>❖ Organizing an exhibition to exhibit examples of drawing the holy Quran Books.</li> <li>❖ Watching films about drawing the holy Quran book, and the development of that.</li> </ul>
	The circles of belongingness	<ul style="list-style-type: none"> <li>❖ The problem of poverty in Islamic world.</li> <li>❖ UAE and the problem of poverty in Islamic world.</li> </ul>	5	<ul style="list-style-type: none"> <li>❖ Watching video tape or CD about the problem of poverty in Islamic world.</li> <li>❖ Discussion and dialogue to identify the causes of the problem of poverty in Islamic world.</li> <li>❖ By using the method of problem solving, the learners suggest solutions and alternatives to solve the problem of poverty in Islamic world.</li> <li>❖ Presentation of programs related to UAE's contributions to alleviate the suffering of the poor in Islamic world.</li> <li>❖ Visiting the Red Crescent Society in the country, and writing report about such visit.</li> <li>❖ Organizing donations campaign at school.</li> </ul>

**Grade 9 of the elementary education (the second stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The human and universe</b>	The human dignity	<ul style="list-style-type: none"> <li>❖ Freedom of belief in Islam.</li> <li>❖ The messenger</li> <li>❖ The duty of the Messenger is only the delivery (of the Message).</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue to know the concept of freedom of belief from Islam's point of view.</li> <li>❖ Gathering Quranic texts which indicate the freedom of belief in Islam.</li> <li>❖ Organizing a seminar to discuss the issue of freedom of belief.</li> <li>❖ The method of story.</li> <li>❖ Cooperative learning to analyze the causes of religious intolerance.</li> <li>❖ Watching films or computer programs related to the sectarian wars, religious intolerance, and then discussion their contents.</li> <li>❖ Writing and discussing researches about freedom of belief in Islam.</li> </ul>
	Tolerance	<ul style="list-style-type: none"> <li>❖ The Intellectual tolerance.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Presentation of the Sharia evidences related to the obligation and importance of the intellectual tolerance on transparencies, computer, or boards, and then discusses them.</li> <li>❖ Discussing the bases of dialogue in Islam.</li> <li>❖ By using the method of discussion and dialogue, the learners will reach the Sharia limits of intellectual tolerance.</li> <li>❖ By using the narrative method, some</li> </ul>

				<p>examples of intellectual and doctrinal tolerance will be presented through the biography of the righteous forefathers and Islamic history.</p> <ul style="list-style-type: none"> <li>❖ By using the cooperative learning, identification of the positive effects of the intellectual tolerance when applied and its negative effects if it is being neglected. education</li> <li>❖ Mentioning some situations of achieving or failure to achieve the values of intellectual tolerance and link them to reality.</li> </ul>
	Environment	<ul style="list-style-type: none"> <li>❖ The secrets of God in universe:</li> <li>❖ Universe</li> <li>❖ The Mountains</li> <li>❖ The Clouds</li> <li>❖ The Orbit.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Watching films or programs of video tapes or CD's about the signs of Allah in universe.</li> <li>❖ Gathering pictures and information related to the land, mountains, clouds, and orbit.</li> <li>❖ Visiting the society of Environment friends, and writing a report about such visit.</li> <li>❖ Allocating a space on the school website to present the issues of environment and the way to maintain it.</li> </ul>

**Eleventh: Grade 10 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The values and objectives of Islam</b>	Slavery	<ul style="list-style-type: none"> <li>❖ Showing an interest in the affairs of society.</li> <li>❖ Al Waqf is serves the society.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue about topics of television or newspaper concerning the issues of Islamic nation.</li> <li>❖ Cooperative education: dividing the learners into groups and each group suggests a solution for a problem of our Islamic nation.</li> <li>❖ Gathering information about the activities of Waqf institutions and examples of the charitable endowments in the past and present, and then discuss them in classroom.</li> <li>❖ Watching video tape about the role of the authorities and departments of religious endowments in serving society, and visiting one of them.</li> </ul>
	Kindness	<ul style="list-style-type: none"> <li>❖ Self accountability.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Reaching the concept of self-accountability by using the method of discussion and dialogue.</li> <li>❖ Presentation of examples for daily and weekly self-accountability.</li> <li>❖ By the way of cooperative learning, every group will design methodological guide to show the way of self-accountability.</li> <li>❖ Listening to cassette tape about self-accountability and discussing its content.</li> </ul>

**Grade 10 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The values and objectives of Islam</b>	The values	❖ Chastity.	3	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue.</li> <li>❖ By using the method of story, the learners will know the severities resulted from falling into sins.</li> <li>❖ Dividing the learners into groups to suggest preventive rules which protect young people from committing sins.</li> </ul>
<b>Divine revelation</b>	The noble Quran	<ul style="list-style-type: none"> <li>❖ Surah Luqman</li> <li>❖ Surah As-Sajdah</li> <li>❖ The approaches of interpretation:</li> <li>❖ Interpretation by cited.</li> <li>❖ Interpretation by opinion.</li> </ul>	14	<ul style="list-style-type: none"> <li>❖ Guiding the learners towards the books related to the causes of revelation of Quran from library, or computer programs or website to know the reasons of revelation of some verses contained in the curriculum.</li> <li>❖ Using the linguistic lexicons to know the meanings of vocabularies contained in Surah Luqman.</li> <li>❖ The method of discussion and dialogue.</li> <li>❖ Organizing a competition to master the recitation of Surah Luqman.</li> <li>❖ Listening to Quranic cassette tapes.</li> <li>❖ Presentation of examples of interpretations based on opinion, and others based on cited quotations.</li> <li>❖ Requesting the learners to prepare researches about the approaches of some elucidators.</li> </ul>

**Grade 10 of the Secondary education (High stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	Sunnah (the prophetic tradition)	<ul style="list-style-type: none"> <li>❖ The Study of Hadith Terminology.</li> <li>❖ Al Sanad (to mention the narrators of the Hadith), and Al Matn (the text of the Hadith which comes after mentioning the names of the narrators).</li> <li>❖ The authentic Hadith.</li> <li>❖ The good Hadith.</li> <li>❖ The doubtful Hadith.</li> <li>❖ The Study of Narrators.</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue.</li> <li>❖ Gathering information about the study of Hadith terminology in order to be discussed collectively.</li> <li>❖ Presentation of books of the authentic Hadith, and others of the doubtful Hadith.</li> <li>❖ Organizing seminar to warn the learners from the risks of false Hadiths (prophetic traditions) on the Islamic nation.</li> <li>❖ Writing a report about the approaches of some Hadith scholars in the study of invalidating the Narrators.</li> </ul>

**Grade 10 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The judgments and proprieties of Islam</b>	Sharia	<ul style="list-style-type: none"> <li>❖ To know the concepts of lawful (Halal) and unlawful (Haraam).</li> <li>❖ The grave sins.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue.</li> <li>❖ The cooperative learning in order to reach the methodology of knowing the grave sins.</li> </ul>
	Disciplining	<ul style="list-style-type: none"> <li>❖ The proprieties of public areas.</li> <li>❖ The proprieties of markets.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Participating in the school broadcasting to raise the awareness about learners of the public areas and markets.</li> <li>❖ Preparing bulletin or posters related to the manners of the public areas and markets.</li> <li>❖ Hosting lecturer to talk about the same subject.</li> <li>❖ Presentation of video tape concerning the same subject.</li> </ul>
<b>The fiducial mentality</b>	Faith	<ul style="list-style-type: none"> <li>❖ The position of mentality in Islam.</li> <li>❖ Mentality and inspiration.</li> <li>❖ The mentality indicates the presence of God.</li> </ul>	5	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue.</li> <li>❖ Cooperative learning.</li> <li>❖ Self-learning.</li> <li>❖ Representation of situation of mental debate about proving the existence of Allah (the debate of Abu Hanifah).</li> <li>❖ Presenting example of searching reports.</li> </ul>

**Grade 10 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The fiducial mentality</b>	The methodological mentality	<ul style="list-style-type: none"> <li>❖ Quran challenges the Arabic mind.</li> <li>❖ Quran challenges the human mind.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Presentation of some Quranic verses related to the challenge of Quran to Arabic mind (board or transparency).</li> <li>❖ Watching video tape or computer program about the scientific inimitability in the noble Quran and discussing it.</li> <li>❖ Reviewing some articles from magazines about the scientific inimitability in the noble Quran and discussing it.</li> </ul>
<b>The Prophetic biography and characters</b>	The good example	<ul style="list-style-type: none"> <li>❖ The noble prophet (PBUH), as a husband.</li> </ul>	5	<ul style="list-style-type: none"> <li>❖ The narrative style.</li> <li>❖ Watching and discussing a video tape related the biography of the prophet (PBUH).</li> <li>❖ Gathering information from the books of Seerah and computer programs about the way in which the noble prophet (PBUH) was dealing with his wives.</li> <li>❖ Dividing the learners into groups, each group will present a vision of the manner by which the individual participates in serving his family.</li> </ul>

**Grade 10 of the Secondary education (High stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<p><b>The Prophetic biography and characters</b></p>	<p>The role models</p>	<ul style="list-style-type: none"> <li>❖ Abdullah bin Al Mubarak , his knowledge and asceticism.</li> <li>❖ Sayeda Sakinah bint Al Hussain, her knowledge and asceticism.</li> </ul>	<p align="center">4</p>	<ul style="list-style-type: none"> <li>❖ Listening cassette tape about the biography of Abdullah bin Al Mubarak and Sayeda Sakinah bint Al Hussain.</li> <li>❖ Gathering information from the Biographies books or computer programs about the biography of such characters.</li> <li>❖ Presenting the biography of the characters by using narrative style.</li> <li>❖ Discussion and dialogue.</li> <li>❖ Cooperative learning.</li> <li>❖ Self-learning.</li> </ul>

**Grade 10 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The identity and belongingness</b>	Culture and language	❖ The aesthetics of the holy Quran.	3	<ul style="list-style-type: none"> <li>❖ The style of presentation, discussion, and dialogue.</li> <li>❖ Preparing summaries of books related with the concepts of the artistic representation in the holy Quran and discussing them in the classroom.</li> <li>❖ Gathering information about Quranic versification and its rhythms, and then discussing them.</li> <li>❖ Presentation of Quranic examples for the Quranic versification and its rhythms.</li> </ul>
	The circles of belongingness	❖ The values and controls of tolerance.	4	<ul style="list-style-type: none"> <li>❖ Dialogue about the concept of Islamic unity and its usefulness to the Islamic nation.</li> <li>❖ Preparing a report about the reasons of the rupture of Islamic nation, and the way to overcome them.</li> <li>❖ Dividing the learners into groups to provide suggestions to remedy the reasons of the rupture of Islamic nation.</li> <li>❖ Searching for texts from Quran and Sunnah which urge the Muslims to unity.</li> </ul>

### Grade 10 of the Secondary education (High stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The human and universe</b>	The human dignity	<ul style="list-style-type: none"> <li>❖ The rights of the people of book (the people of divine religions) In Islam.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ The individual or collective searching for texts from Quran and Sunnah which urge to the rights of people of book.</li> <li>❖ Gathering information about people of the book from internet and other sources to be discussed in classroom.</li> </ul>
	Tolerance	<ul style="list-style-type: none"> <li>❖ The Intellectual tolerance.</li> </ul>	2	<ul style="list-style-type: none"> <li>❖ Defines tolerance by using the method of discussion and dialogue.</li> <li>❖ Reaching the properties of tolerance by using the cooperative learning.</li> <li>❖ Reaching the importance of tolerance by using the method of discussion and dialogue.</li> <li>❖ Presentation and discussion of the values of tolerance by using computer programs, transparencies, or boards.</li> <li>❖ The learners reach the limits and controls of tolerance by conclusion style.</li> </ul>
	Environment	<ul style="list-style-type: none"> <li>❖ Moderation in consumption.</li> <li>❖ Islam and protecting the elements of nature.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ The style of discussion and dialogue.</li> <li>❖ Organizing workshop and dividing the learners into groups to prepare a program in order to help the consumer to moderate his consumption.</li> <li>❖ Organizing seminar about protecting the elements of nature in view of Islam.</li> <li>❖ Collective participation to prepare a plan for a project which helps in protecting the elements of nature.</li> </ul>

**Twelfth: Grade 11 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The values and objectives of Islam</b>	Slavery	<ul style="list-style-type: none"> <li>❖ Scientists are the heirs of the prophets.</li> <li>❖ The proprieties of the scholars (scientists).</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ Requesting the learners to gather texts from Quran and Sunnah which urge people to seek the knowledge and distribute it among the people.</li> <li>❖ Writing researches about the merits of science and scientists, individually or collectively.</li> <li>❖ The learners approach the topic of the proprieties of disagreement and dialogue by the method of discussion.</li> <li>❖ Organizing training course about the proprieties of disagreement (differenc).</li> <li>❖ Issuing school bulletin which highlights the importance and merits of knowledge.</li> </ul>
	Kindness	<ul style="list-style-type: none"> <li>❖ Content.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue about chastity and self-controlling..</li> <li>❖ Brainstorming to elicit the ideas about the factors which help in forming content and satisfaction inside human being.</li> </ul>
	The values	<ul style="list-style-type: none"> <li>❖ Consultation in Islam.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Gathering texts and sayings which demonstrate Islam calls for accomplishment of the principle of consultation in life.</li> <li>❖ Some learners play the roles of the chairman and members of the student council to represent two models, the first is applying the principles of consultation and the other is exercise of tyranny.</li> </ul>

**Grade 11 of the Secondary education (High stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	The noble Quran	<ul style="list-style-type: none"> <li>❖ Surah Al-Ahzab</li> <li>❖ The approaches of interpretation:</li> <li>❖ The objective interpretation.</li> <li>❖ Interpretation of the verses of judgments.</li> </ul>	15	<ul style="list-style-type: none"> <li>❖ Guiding the learners to search for the reasons of revelation of the noble Quran from their original sources in libraries or on websites.</li> <li>❖ Using the linguistic lexicons individually or collectively to reach the meanings of vocabularies.</li> <li>❖ Using the discussion and dialogue to elicit the judgments and instructions.</li> <li>❖ Listening to cassette tapes or CD for Quran.</li> <li>❖ Reviewing models from the interpretation books which approached the objective interpretation and juristic interpretation.</li> <li>❖ Preparing reports about the approaches of some elucidators and discuss them in classroom.</li> <li>❖ Using the programs of presentations to present the Quranic texts or paper boards or transparencies.</li> </ul>

**Grade 11 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>Divine revelation</b>	Sunnah (the prophetic tradition)	<ul style="list-style-type: none"> <li>❖ The recurrent Hadith</li> <li>❖ The isolated Hadith</li> <li>❖ The Sunnah is a source of legislation.</li> </ul>	7	<ul style="list-style-type: none"> <li>❖ Requesting the learners individually or collectively to prepare a means of display to present a table which compares the controls of the recurrent Hadith and the isolated Hadith.</li> <li>❖ Preparing researches about the value of the Sunnah as a source of legislation.</li> <li>❖ Hosting one of the specialists in Sharia studies to refute the opinions of those who refuse to consider the prophetic tradition (Sunnah) as a source of legislation.</li> </ul>
<b>The judgments and proprieties of Islam</b>	Sharia	<ul style="list-style-type: none"> <li>❖ The marriage.</li> <li>❖ Before and after engagement.</li> <li>❖ From the contract till wedding.</li> <li>❖ Post-wedding stage.</li> <li>❖ The difference of jurists.</li> <li>❖ The sources of legislation.</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Learning the judgments of marriage by the discussion and dialogue.</li> <li>❖ Using the cooperative learning to prepare a list of the qualities of a good husband and good wife.</li> <li>❖ Participation in the activities and annual competitions of Marriage Fund.</li> <li>❖ Preparing researches about the differences between jurists and the multiplicity of the juristic schools of thought.</li> <li>❖ Watching a program about the successful marriage.</li> </ul>

**Grade 11 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The judgments and proprieties of Islam</b>	Disciplining	<ul style="list-style-type: none"> <li>❖ The proprieties of dialogue and discussion.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ The learners will know the proprieties of dialogue and discussion through the method of solving problems.</li> <li>❖ Representation of situation contains debate between two persons in which they apply the proprieties of dialogue and discussion.</li> <li>❖ Watching TV debate of two talkers whom are not complying with the proprieties of conversation.</li> </ul>
<b>The fiducial mentality</b>	Faith	<ul style="list-style-type: none"> <li>❖ The inimitability of the holy Quran.</li> <li>❖ The scientific Inimitability in the holy Quran.</li> </ul>	5	<ul style="list-style-type: none"> <li>❖ Dividing the learners into groups. Each group approaches an aspect of the holy Quran inimitability, then the works will be presented for all to be discussed and expressing the opinion.</li> <li>❖ Watching video tape about inimitability in the holy Quran and writing a report about that.</li> <li>❖ Issuing a bulletin related to the topic of inimitability in the holy Quran.</li> <li>❖ Directing the learners to read some magazines about the scientific inimitability and writing summaries about them.</li> </ul>

**Grade 11 of the Secondary education (High stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The fiducial mentality</b>	The methodological mentality	❖ The constructive criticism.	5	<ul style="list-style-type: none"> <li>❖ By practicing the manner of discussion and conversation, the learners prepare a list of things that hinder the critical thinking.</li> <li>❖ By practicing the manner of solving problems, each group suggests a solution to get rid of the obstacles of critical thinking.</li> <li>❖ Organizing workshops to train the learners on the way of removing the obstacles of critical thinking.</li> <li>❖ Creating free pulpit in the school to allow the learners to exercise the constructive criticism.</li> <li>❖ A training course to train the learners how to practice the critical thinking</li> </ul>

**Grade 11 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The Prophetic biography and characters</b>	The good example	<ul style="list-style-type: none"> <li>❖ The prophetic approach in reform.</li> <li>❖ The prophetic approach in the mission of calling people to Islam.</li> </ul>	5	<ul style="list-style-type: none"> <li>❖ Gathering information from Seerah (the biography of the prophet Mohammed (PBUH)), about the interest of the noble prophet (PBUH) in reforming individual and society, and then discussing them in the classroom.</li> <li>❖ Requesting groups of learners to issue bulletin about the process of school reform,</li> <li>❖ Participating in school broadcasting to urge the learners to do good and reject the evil.</li> <li>❖ Watching video tape about the biography of the prophet Mohammed (PBUH) and His mission, then discuss it.</li> <li>❖ A seminar about the importance of calling people to the reform.</li> </ul>
	The role models	<ul style="list-style-type: none"> <li>❖ Imam Shafei.</li> <li>❖ Sayeda Nafisa d/o Al Hassan.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Listening cassette tape or video tape about the biography of Imam Shafei and writing a report about that.</li> <li>❖ Preparing researches about the biography of Imam Shafei and Sayeda Nafisa, in addition to discussing them in the class.</li> <li>❖ By using the manner of the story, the learners approach aspects of the biography of such characters.</li> </ul>

**Grade 11 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The identity and belongingness</b>	Culture and language	<ul style="list-style-type: none"> <li>❖ The Arabic calligraphy an Islamic ornamentation.</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Visiting the museum of Calligraphy in Sharjah.</li> <li>❖ Visiting the museum of Islamic Arts in Sharjah.</li> <li>❖ Visiting some mosques to see the arts of Islamic architecture.</li> <li>❖ Organizing a museum for Islamic ornamentation and Calligraphy in the school.</li> <li>❖ Visiting websites concerning the Islamic arts and Arabic calligraphy.</li> </ul>
	The circles of belongingness	<ul style="list-style-type: none"> <li>❖ The Muslim minorities in the world</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ By using the method of discussion and conversation and watching programs about the Islamic minorities in the world, the learner will know the problems which face such minorities.</li> <li>❖ By using the method of solving problems, the learners will distributed on groups and each group will suggest proper solution for the problems of Islamic minorities to be discussed collectively.</li> <li>❖ Hosting one of the expatriate to tell the learners about the situations, circumstances, and problems of the Muslim minorities.</li> <li>❖</li> </ul>

### Grade 11 of the Secondary education (High stage)

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The human and universe</b>	The human dignity	❖ The proprieties of dealing with non-Muslims at the times of peace.	3	<ul style="list-style-type: none"> <li>❖ Gathering information from the Sharia texts and books of Seerah and Islamic history about the proprieties of dealing with non-Muslims at the times of peace.</li> <li>❖ Organizing a seminar to discuss the way of dealing with the non-Muslims at the times of peace.</li> <li>❖ Writing essays which urge to tolerance with the non-Muslims and dealing nicely with them.</li> <li>❖ The method of solving problems.</li> <li>❖ The cooperative learning.</li> <li>❖ Self-learning.</li> </ul>
	Tolerance	❖ Equitability in the event of a dispute.	2	<ul style="list-style-type: none"> <li>❖ By induction, the learners will reach the meaning of equitability.</li> <li>❖ By using the cooperative learning, the learners will be divides into groups and they will prepare a table to compare between justice and equitability.</li> <li>❖ By using the manner of discussion and conversation, the learners will give the reasons for the need of equitability in case of disagreement.</li> <li>❖ By using the manner of the story, the call of through the incident of the queen of Saba and the Jewish Tomah bin Abiraq.</li> <li>❖ Requesting the learners to write a report about the importance of scientific equitability.</li> </ul>
	Environment	❖ The Islamic approach in maintaining the environment.	2	<ul style="list-style-type: none"> <li>❖ Directing the learners towards writing researches about the Islamic approach in maintaining the environment.</li> <li>❖ Watching programs and reading books about maintaining the environment, and writing report about that.</li> <li>❖ Organizing exhibition about environment in the school.</li> <li>❖ Organizing a campaign to raise the awareness of maintaining the environment.</li> </ul>

**Thirteenth: Grade 12 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The values and objectives of Islam</b>	Slavery	<ul style="list-style-type: none"> <li>❖ Family is the base of society.</li> <li>❖ The proprieties of dealing between the spouses.</li> </ul>	6	<ul style="list-style-type: none"> <li>❖ Brainstorming: dividing the learners to groups in order to elicit the ideas about the factors which help in forming successful family.</li> <li>❖ Watching video tape or listening to recoded tape about the understanding the psyches of spouses, then discussing the subject collectively to reach the proprieties of dealing between the spouses.</li> <li>❖ The learners design a form about the responsibility of parents towards sons under the supervision of the teacher to be distributed on parents.</li> </ul>
	Kindness	<ul style="list-style-type: none"> <li>❖ The individual and collective responsibility.</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Organizing a seminar to define the concept of the individual and collective responsibility, and its effect on individual and society.</li> <li>❖ Training the learners on bearing responsibility by engaging them in the activities of school and society.</li> <li>❖ Conducting field study under the supervision of the teacher about the extent of high school students' feeling towards bearing of responsibility.</li> </ul>

**Grade 12 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The values and objectives of Islam</b>	The values	<ul style="list-style-type: none"> <li>❖ Accountability</li> </ul>	3	<ul style="list-style-type: none"> <li>❖ Preparing reports about books and tapes that approached the subject of kindness to reach the rank of kindness.</li> <li>❖ Dividing the learners into groups, and each group will design a table to follow up the daily actions, then present them to be discussed collectively.</li> <li>❖ By using the manner of discussion and dialogue, the learners will reach the concept of the control by Allah.</li> </ul>
<b>Divine revelation</b>	The noble Quran	<ul style="list-style-type: none"> <li>❖ Surah An-Nur</li> <li>❖ The reasons of revelation of the holy Quran.</li> <li>❖ The Suras that had been revealed in Mekah, and the Suras that had been revealed in Medinah</li> </ul>	14	<ul style="list-style-type: none"> <li>❖ Directing the learners towards the searching about the reasons of revelation of the holy Quran from their original sources in libraries, on websites, or from the computer programs.</li> <li>❖ Using the linguistic lexicons individually or collectively to reach the meanings of vocabularies of Surah An-Nur.</li> <li>❖ Listening to recitation from Quranic tapes or CD'S.</li> <li>❖ Encouraging the learners and urge them to apply the instructions and judgment contained in Surah An-Nur.</li> <li>❖ Conducting researches about the reasons of revelation of the holy Quran.</li> <li>❖ Requesting the learners individually or collectively to prepare a comparison table to compare between the Suras that had been revealed in Mekah, and the Suras that had been revealed in Medinah.</li> <li>❖ Organizing a competition in “mastering the recitation of the holy Quran”.</li> </ul>

**Grade 12 of the Secondary education (High stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>Divine revelation</b>	Sunnah (the prophetic tradition)	<ul style="list-style-type: none"> <li>❖ The conditioned Sunan in the prophetic traditions (Sunan)</li> <li>❖ The guidance of the prophet (PBUH), in health care.</li> </ul>	8	<ul style="list-style-type: none"> <li>❖ Discussion and dialogue of studying and analyzing some positive and negatives phenomena in society and link them with the conditional Sunan.</li> <li>❖ Cooperative learning and self learning.</li> <li>❖ Requesting the learners individually or collectively to prepare a summary about strengthening health by following the Islamic lifestyles.</li> <li>❖ By using the manner of solving problems, the learner approach one health problem, then referring to the prophetic guidance to face it.</li> <li>❖ Spreading the guidance of the prophet (PBUH), in health care inside and outside the school society.</li> </ul>

**Grade 12 of the Secondary education (High stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<p><b>The judgments and proprieties of Islam</b></p>	<p>Sharia</p>	<ul style="list-style-type: none"> <li>❖ Separation between spouses.</li> <li>❖ The economic system in Islam.</li> </ul>	<p align="center">8</p>	<ul style="list-style-type: none"> <li>❖ Using the method of discussion and conversation.</li> <li>❖ Hosting one of the specialists in family reform to shed light on the separation between spouses and its consequences.</li> <li>❖ By using the manner of solving problem, the learners shall suggest the right solution for treatment of high divorce rate in society.</li> <li>❖ Visiting the Department of family reform and writing a report about the visit to be discussed collectively.</li> <li>❖ Presenting acting scenes related to divorce, and then discussing them in scientific way.</li> <li>❖ Dividing the learners into groups to prepare a table of comparison between the Islamic economic system and the other systems.</li> <li>❖ Contacting a researcher in the field of Islamic economy to talk with the learners and answer their questions over the phone.</li> <li>❖ Presenting examples of contracts of sale, Ijarah, or Murabha by using maximized pictures or transparencies.</li> <li>❖ Organizing a seminar to discuss the legality of some financial exchanges between young people.</li> <li>❖ Listening to cassette tapes that warn from usury and gambling, and then writing reports on that.</li> </ul>

**Grade 12 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The fiducial mentality</b>	Disciplining	❖ The proprieties of seeking knowledge.	4	<ul style="list-style-type: none"> <li>❖ Requesting the learners individually or collectively to prepare summaries of heritage books about the manners of seeking knowledge.</li> <li>❖ Discussion and conversation.</li> </ul>
<b>The fiducial mentality</b>	Faith	❖ The Quranic approach (methodology) in arguing with polytheists.	5	<ul style="list-style-type: none"> <li>❖ Training the learners on using the mental approach in proving the existence of Allah.</li> <li>❖ Watching a historical work on TV about the beginning of the Mission in Mekah and the arguments of polytheists.</li> <li>❖ Showing a scene of two persons, the first person denies the existence of Allah, and the other proves the existence of Allah by clear mental methodology.</li> </ul>
	The methodological mentality	❖ Following up, imitation, and Ijtihad (diligence).	5	<ul style="list-style-type: none"> <li>❖ Conducting researches related to the matter of following up, imitation, and Ijtihad (diligence).</li> <li>❖ Discussion and the social dialogue.</li> <li>❖ Organizing a seminar about the severity of imitation on individual and society.</li> <li>❖ By using the manner of solving problems, the learners approach the subject of immobility of thought.</li> </ul>

**Grade 12 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The Prophetic biography and characters</b>	The good example	<ul style="list-style-type: none"> <li>❖ The prophet (PBUH) as military commander.</li> <li>❖ The prophet (PBUH) as political ruler.</li> </ul>	5	<ul style="list-style-type: none"> <li>❖ The narrative style.</li> <li>❖ Watching video tape or listening to cassette tape about the biography of the prophet (PBUH) – in political and military leadership.</li> <li>❖ Gathering information from books of Seerah and computer programs related to the political and military leadership.</li> <li>❖ The discussion and collective conversation.</li> </ul>
	The role models	<ul style="list-style-type: none"> <li>❖ Mohamed Al Fateih.</li> <li>❖ Aysha bint Al Shatei.</li> <li>❖ Mohamed Iqbal .</li> </ul>	4	<ul style="list-style-type: none"> <li>❖ Watching video tape about the biography of the commander Mohamed Al Fateih., and discussing its content.</li> <li>❖ Writing a researches related to the leader Mohamed Al Fateih, Sayeda Ayesh bint Al Shatei, and Mohamed Iqbal .</li> <li>❖ Presentation of situations from the biography of the characters by using the manner of representation.</li> <li>❖ Presentation of aspects from the biography of the characters by using the manner of the story.</li> <li>❖ Providing reports about the scientific contributions of Sayeda Ayesh bint Al Shatei, and Mohamed Iqbal – God bless them, and the heroic and fair attitudes of the commander Mohamed Al Fateih, God bless him.</li> </ul>

**Grade 12 of the Secondary education (High stage)**

The main pivots	The subsidiary pivots	subjects	No. of classes	The methods, means and activities
<b>The identity and belongingness</b>	Culture and language	❖ The Arabic language	3	<ul style="list-style-type: none"> <li>❖ The manner of discussion and collective conversation.</li> <li>❖ Writing report about the importance of Arabic language and discuss that collectively.</li> <li>❖ Visiting the the society of protection of Arabic language in Sharjah and writing a report about such visit.</li> <li>❖ Encouraging learners to speak in classical Arabic during classroom discussions.</li> <li>❖ Issuing bulletins to urge the learners to be interested in Arabic language in cooperation with the Arabic language group in the school.</li> </ul>
	The circles of belongingness	❖ The Muslim minorities in the world	3	<ul style="list-style-type: none"> <li>❖ The discussion and collective conversation.</li> <li>❖ A workshop to formulate the best phrase of the Muslim's Message in this life and specially at this time.</li> <li>❖ The learners will print the Muslim's message on small and big posters, and then stick them in proper places at school.</li> <li>❖ Watching film or program about some of the physical elements of the Renaissance, which are owned by Muslims.</li> </ul>

**Grade 12 of the Secondary education (High stage)**

<b>The main pivots</b>	<b>The subsidiary pivots</b>	<b>subjects</b>	<b>No. of classes</b>	<b>The methods, means and activities</b>
<b>The human and universe</b>	The human dignity	❖ The proprieties of dealing with non-Muslims at the times of war.	3	<ul style="list-style-type: none"> <li>❖ The manner of discussion and dialogue.</li> <li>❖ Directing the learners to the books of biographies and battles to search for attitudes and incidents indicate the good dealing of Muslims with the others at the time of war.</li> <li>❖ Organizing a seminar to discuss the way of dealing with the non-Muslims at the times of war.</li> <li>❖ The method of solving problems.</li> <li>❖ Communicating with a scholar over the phone and loudspeaker to discuss the matter of dealing with the non-Muslims.</li> <li>❖ The cooperative learning.</li> <li>❖ Self-learning.</li> </ul>
	Tolerance	❖ Tolerance at the time of distress.	2	<ul style="list-style-type: none"> <li>❖ The discussion and conversation to reach the roots of the Islamic tolerance.</li> <li>❖ The narrative style in mentioning the forms of Islamic tolerance with the people of other religious.</li> <li>❖ Watching video tape illustrates historical attitudes related to the tolerance of Muslims with the people of other religious and discussing its content.</li> <li>❖ Writing a brief reports about the tolerance of Muslims with others at the hard times.</li> </ul>
	Environment	=====	=====	=====

## **Chapter 6**

# **The strategies of teaching and learning Islamic education curriculum**

## **The strategies of teaching Islamic education**

### **Firstly: The strategy of discussion and dialogue**

The discussion is a meeting of minds on the problem or issue in order to reach a solution for that problem or to opinion in that issue.

The discussion always has a leader who presents the subject and directs the group to the line of thought that they will follow in their discussion till they reach the desired solution. In the classroom, the teacher is considered as the leader who manages the discussion and controls the dialogue in order to reach new data or information.

The controls of the strategies of discussion and conversation:

- ❖ The questions shall be appropriate to the objectives and the level of learners and time.
- ❖ To be thought-provoking questions and not as difficult or substandard
- ❖ To be direct questions and free from difficulty
- ❖ All the learners shall participate in discussion and giving them the opportunity to discuss each other
- ❖ The teacher shall participate in distributing learners, controlling and organizing the discussion.
  
- ❖ One of the advantages of this strategy is the positive role of each member of the group and training on the proper ways of thinking, the stability of educational effects, acquisition of the spirit of cooperation, democracy, and methods of group-work, the interaction between teacher and learner, and between learners and each other, including all activities that lead to the exchange of ideas and opinions.

This method is based essentially on dialogue, and the teacher depends on knowledge of learners and their previous experience as their activity is directed to understand the new issue by using various questions and their answers to achieve the objectives of the lesson. As well as it has an excitement to the knowledge of the past and affirmation of

new knowledge, in addition to irritation of the mental activity of learners, developing their attention, and confirmation on their independent thinking.

### **The forms of the discussion:**

#### A - Open discussion:

The teacher raises an issue or problem related to the subject of the lesson and represents his starting point to start the discussion with learners.

#### B - Planned discussion:

This type of discussion is planned in advance where the teacher determines the content and ideas of the discussion and formulating the key questions which will be posed on learners.

### **The types of discussion:**

#### A – Prompting discussion:

This method emphasizes on the question and the answer in a way that leads the learner to independent thinking, and trains their memory, as the teacher asks questions according to a specific system which helps to retrieve information stored in memory as well as confirming and supporting the knowledge which assimilated by the learners, in addition to reorganization of relations between this knowledge.

This kind of discussion helps the teacher to discover ambiguities in the minds of learners where he works to be clarified by re-explaining them again or by discussion.

The continuous revision of the subject step by step, provides an opportunity to learners to memorize the regular facts, as it gives the teacher the possibility to judge their understanding to such subject.

B – The dialectic discussion:

The philosopher Socrates was the first to use this method, as he was not giving the learners ready answers, and his goal was not to give knowledge to the learners but to raise their love of knowledge and acquiring experience in the ways of thinking that lead them to discover facts by themselves and reaching the he right knowledge.

This form of generative discussion is called the Socratic Method, where the learner poses a specific problem on the learners to be the pivot of questions with different objectives. Such questions awaken in them information which they already acquired, and raise their observations and vital experience, then the learners balance between the facts which they reached to be clear and known to them. After that, they will elicit the rules and laws and design results, and accordingly, they discover the elements of differences and similarities, and study the linkages and reasons of relations to conclude the answers of the questions posed on them by the way of logical inference. And thus, they understand the knowledge by themselves without the help of anybody.

C – The free collective discussion:

In this way, a group of learners sit together to form a circle in order to discuss one subject which concerned all of them. The dimensions and limits of the subject will be determined by the leader of the group whether he I the teacher or one of the learners, and then he directs the discussion in order to allow as much of the active participation within the limits of the topic of the discussion, and finally he identifies the main ideas reached by the group.

## D – The symposium

It is formed of rapporteur and a number of learners not more than six, sitting in a semi-circle in front of the rest of the learners.

The rapporteur presents and directs the subject of discussion in order to create balance between participants in expressing their point of view on the subject. After the end of discussion, he summarizes the most important points and requests the rest of the learners to ask the questions that have arisen in their minds to the members of symposium, and the rapporteur may also ask them questions, and then prepares a final summarization of the issue and the results of the discussion.

## E- The binary discussion:

Two learners sit together, one of them plays the role of the asker (the one who asks), and the other plays the role of respondent (the one who answer), or exchange the roles and the questions related to it between them.

## **Secondly: the strategy of solving problems**

It is a systematic activity of mind as well as a scientific approach starts with arousing the thought of learners about existence of a problem worth thinking and to search for solving it according to scientific steps by practicing some educational activities.

Through this method, the learners acquires some theoretical knowledge, scientific skills and desired trends, as well as they must acquire the skills necessary to different kinds of thinking and solving problems, because preparing learners to present and future life, does not need only knowledge and scientific skills to face the rapid changes and renewable positions of life, but also they must acquire the necessary skills to deal successfully with the new requirements, situations, and problems which they did not face before.

Training learners to solve problems is necessary as everyone has problems in his life, and by solving problems, the individual acquires right ways in thinking and developing his ability in meditative thinking, as well as helps the learners to use the different ways of thinking and integration of using information, and arousing the mental curiosity towards discovery and developing the abilities of learners to think practically and interpretation of the data in a logical manner, in addition to develop their capacity to plan to overcome the difficulties, and developing the scientific trends to face the unfamiliar problems which they face.

### **Definition of the problem:**

The problem is each ambiguous issue requires solution, and may be small in an issue that face the man in his daily life, or may be significant and may appear once in his life, or a case in which the student feels uncertainty, confusion, or ignorance about specific case or issue or a particular phenomenon.

There are several definitions of the problem-solving method, such as it is one of the teaching methods in which the teacher plays positive role to overcome the difficulties of achieving his goal.

The situation shall have three elements to be considered as a problem:

- ❖ The goal sought by the learner.
- ❖ Difficulty to achieve such goal.
- ❖ Learner's desire to overcome such difficulty by a particular activity carried out by him.

Problem-solving process is based on the conscious observation, experimentation, gathering and evaluating information, and they are the same steps of the scientific thinking. In solving problems, we transit from the whole to the part and from the part to the whole, in the sense that solving problems is the way of teaching and thinking together, where learner use the rules and laws to reach a solution, and in this way the process of investigation and discovery combine together in order to reach the solution, as the learner exercises the investigation in all the

possible solutions and discover the relation between the elements of solution. The strategy of solving-problems depends on main objective upon which the education activities are planned and directed. Solving problems means to remove the instability from the learner and occurrence of adaptation and balance with the environment.

This means that the behavior of solving- problem falls between absolute understanding of the previous information and absolute lack of understanding of the new situation which faces the learner, who can use the information and skills that he has, and organizing his experiences and previous information in order to choose from that what he will apply in the new situation which he faces.

Training of learners to solve problems requires introducing to them the problems associated with the subjects whom they study or problems related to the school life and other fields in their environments.

Problems vary between individuals, where an issue may be considered as is a problem to someone at specific time, but it does not represent a problem for someone else at the same time, it also depends on the person himself with regard to accepting the issue and trying to solve it or not.

Moreover, the issues which represents a problem for a learner; it may not be a problem for another learner as he reaches his purpose easily and without trouble while the other learner needs to evoke his previous literary experience and thinking in the literary appreciation skills and rules of literary criticism associated with the text which is presented before him, then to choose from that what he can apply on the new situation to reach the solution of the problem.

There are several characteristics used when judging the quality of the problem presented to the learners, in the sense that the good problem makes the learner challenge his skills, as it requires quick solution, and the level of its difficulty shall suit the learner and contains words familiar to him, as well as containing information or data redundant or less than required, in addition to that, the processes which are contained must fit the cognitive level of the learners and they must not be frustrated to the learner or causing a loss of confidence in himself, and shall be

meaningful to the learner to develop his concepts, information, skills, and contain real things familiar to the learner.

Teaching problem solving to the learners is not easy as teaching them some of the concepts, information or skills, because it has a nature contain interacted and overlapping factors such as the trends, training, configuration of hypotheses, language, transition of the teaching effect, in addition to that, there is no specific content for teaching, or a general method based on programmed steps.

### **The importance of using the method of solving problems:**

- ❖ Development of critical and meditative thinking of learners, as well as the acquisition of skills, research, and developing the spirit of cooperation and teamwork in them.
- ❖ Taking into account the individual differences of learners, their interests and attitudes, which is one of the modern educational trends.
- ❖ It achieves a degree of positiveness and activity in educational process because there is a goal of the study which is solving the problem and removing the tension of the learners.
- ❖ It contributes to the development of mental abilities of learners which contributes in facing of many problems that you may meet in the future, both in the frame of the study or outside it.

### **The manner of solving problems contains the following methods:**

- A. **The inductive method:** where the mind transits from the private status to the general status, i.e. from the partial case to the base which governs all the Partials which are subject to the same law, or from the problem to solution.

B. **The standard method:** the learner's mind moves from the general status to the private status of any of the base to the Partials.

### **Thirdly: The strategy representation of roles "role-playing"**

This strategy is based on the assumption that the learner plays the role in which he expresses himself or somebody else in a specific situation, so that it is done in a safe environment and conditions where the learners are cooperative, tolerant and inclined to play.

In exercising this strategy, the learners develop their capacity of expression and interact with others, developing desirable behaviors, as well as development of their personalities with its various dimensions.

Playing roles means a voluntary activity which is performed in a specific place and time according to known principles and rules, and the participants choose the roles which they perform.

Practicing such strategy always is accompanied with some tension, hesitation, and awareness that it is different from reality.

How can this strategy be implemented?

This can be done through a number of actions:

- ❖ Determine the justification of the using “role playing”.
- ❖ Defining the purpose of practicing “role playing”.

- ❖ Determination of the required tasks.
- ❖ Provide enough time for trainees to read the role which is required to be played.
- ❖ Moving to the implementation of the activities required.
- ❖ Reading the instructions and determining which method of role playing techniques will be used.
- ❖ Identifying the activities that will be exercised by learners at home.

### **The patterns of role playing:**

Playing the spontaneous role: the individuals exercise here the roles in free and unplanned activities, where the learners play the roles without prior preparation.

Playing the planned role: the dialogue here is prepared from other sources, and the teacher directs the learners to perform these roles in the educational situation.

### **The steps of role playing:**

Role playing activity consists of several steps as the following:

- ❖ Preparation of the group
- ❖ Selecting the participants
- ❖ Set the stage or location
- ❖ Preparation of the observers viewers
- ❖ Representation or performance
- ❖ Discussion and evaluation.
- ❖ Re-representation.

- ❖ Re-discussion and re- evaluation.
- ❖ Sharing experiences and circulation.

Each step has a goal to contribute in enrichment or focusing on the educational activity.

The steps of applying such strategy in educational situation:

- ❖ The theme which is selected shall be fit for application in reality.
- ❖ The topic should be related with the reality of the learners.
- ❖ The participation is voluntary and not compulsory by the learners
- ❖ The learners must express their views freely within the limits of regulations or orders (the legal and ethical)
- ❖ The learners shall adhere to the case at hand.
- ❖ They may not represent an aspect without the other (inclusive).
- ❖ Multiplicity and diversity of viewpoints is permissible.
- ❖ Holding a session to evaluate the results after being written down an inferring the agreed opinions.

#### **Fourthly: the strategy of cooperative learning:**

Cooperative learning is a means of organizing classroom environment which depends on reducing the number of learners in small groups varying in ability and scientific background to perform specific work common with each other in order to learn.

Cooperative learning is a form of the organizing classroom environment in a specific framework in accordance with specific and clear strategies based in essence on dividing the learners in the classrooms into small groups, whose members are characterized by their variation in capacities and they are requested to work together and

interact with each other to perform a certain action, so that it knows each other through this interaction provided that all of them bear responsibility for learning within the group in order to achieve the desired goals under the supervision and directions of the teacher.

### **The features of cooperative learning:**

From the above definition, we can elicit a number of characteristics of the cooperative learning as follows:

- ❖ Cooperative learning is a form of many teaching strategies based on organizing of the classroom in the form of small groups.
- ❖ Interaction between learners within the groups is a characteristic of cooperative learning which makes it distinctive form that helps in accomplishment of the goals in the required level of proficiency.
- ❖ The cooperative learning is characterized by sociality in performing the roles of learning, as it is performed in the context of mutual social contact between members of the groups and between the groups to each other and between them and the teacher.
- ❖ The cooperative learning depends on the effort of both the learner and teacher, as each of them has roles in the process of interaction, and such roles are associated with achieving the desired goals of learning.
- ❖ Cooperation and the provision of aid and assistance among members, is a characteristic of this type of learning, which makes it one of the unique forms that work on the integration of learners' experiences.

## Models of cooperative learning:

There are two models of the cooperative learning:

### 1. The collective search:

This model is based on cooperation of the members of the group to discover the learning aspects required by themselves under the guidance of the teacher. The learning here is occurring through the contact of the group members with the sources of information related to their learning, as well as exchanging and studying it. This model contain the strategies of (let's learn together) and (the collective investigation).

### 2. Teaching of fellows:

This model is fundamentally based on the teaching interact within the group, as the individuals in the groups play the roles of teachers, and the information will be provided to them ready and exchangeable. The strategies and the steps of such strategies of this model will be explained hereinafter.

The differences between the aforesaid models are shown in the variation of the roles of teacher and learner, and the nature of learning sources in the groups.

### **The procedures for implementing cooperative learning method:**

- a. Dividing the learners into groups, each group composes of (4-6) learners, and naming each group.

- b. At the time of distributing the learners on the groups, the teacher must take into account the individual differences, as each group shall contain intelligent, average, and weak learners.
- c. Appointing a leader or representative of each group, as he will be responsible for organizing the dialogue in his group, as well as presenting its results, provided that the leadership must be rotated between the individuals of the group.
- d. Laying the principles and rules governing the work of the group and urging the learners to abide by them.
- e. The teacher distributes the tools, specific means, and the necessary samples to the learners, as well as the cards of the instructions and guidance necessary about the lesson.
- f. The teacher asks some questions related to the objectives of the lesson, which will be written on the blackboard or in cards distributed to each group, and then requests the learners to study them, and searching for the solutions and proper answers.
- g. The teacher determines the time for discussion and conversation.
- h. The teacher follows up the work of each group, discusses its members about the concepts reached by them, providing them with the feedback in order to correct the wrong concepts and answers, or the necessary additions to complete the correct answers.
- i. Each group presents the concepts reached by them through the coordinator (leader of the group), and the teacher listens attentively.
- j. The teacher directs the conclusions and preparing a summary of the lesson, and then writes it on the blackboard.

- k. Encouraging the learners positively by praising the correct answers in general and the distinctive and creative answers in particular.
- l. The competitive process between the learners can be increased by recording the marks for the correct and distinctive answers of each group on blackboard.

**Fifthly: the strategy of brainstorming:**

1. Brainstorming is a famous strategy which aims to developing the ability of individuals to solve the problems creatively by giving them the opportunity to generate the largest number of ideas freely and spontaneously.
2. The brainstorming is based on the following principles:
3. Postponing the judgment of ideas, and this helps to increase and variation of the ideas, as some ideas seem to be worthless but they may be a clue to another idea.
4. Releasing the freedom of thinking, because quantity generates quality, therefore you must welcome all ideas as long as they are related to the problem in order to be less conservative individual
5. The quantity of ideas is required: (release yourself, and do not hold your thoughts in your mind whatever seemed silly).
6. Link your thoughts with others, pay attention to the ideas put in front of you and try to use it to generate new ideas (add a brick to the building).

The most important characteristics of brainstorming:

- ❖ It is easy to be applied and does not need long training.
- ❖ It is economic, as it does not require more than a convenient location and some papers and pens.
- ❖ It develops self-confidence as the learners are trained on expressing their opinions freely.
- ❖ It develops the awareness of the learners about life problems and how to be solved.
- ❖ It ensures the participation of the largest number of learners.
- ❖ It gives the lesson the spirit of excitement and challenge.

The main principles of brainstorming:

The success of brainstorming sessions is depends on applying four main principles as the following:

1. **Postponement of evaluation:** In the first stage, we may not evaluate the ideas and criticize the speaking individual, because this will lead to loss of his self-confidence and makes him feel fear and worried, accordingly his creative thinking will be hindered from reaching better idea.
2. **Releasing the freedom of thinking:** this principle requires calm and relaxation which encourages the learner to imagine and generate ideas without any reservation or fear from criticism, no matter how the ideas were strange, funny, or unrealistic.
3. **Quantity before quality:** It means to be eager to get as much as possible of ideas whatever its quality was, as unrealistic ideas may spark better ideas with others.
4. **Building on the ideas of others:** to make use of the ideas of others to discover new ideas based on that.

It is recommended that the teacher urges learners as the following:

- ❖ To say anything you wish irrespective that it is right or wrong, or even strange.

- ❖ Don't criticize or object on the ideas of the others.
- ❖ Don't expatiate and try to speak briefly.
- ❖ You can develop the ideas of your colleagues.

### **The steps of brainstorming session:**

#### **1- Specifying and discussing the subject:**

Usually the subject is a specific problem, the chief of session (the teacher) must give the participants (learners) the minimum information to know some of and not all the details of the subject, because if you give the learners all information, you will limit their thinking, and this is not desired.

#### **2- Re-formulating the subject on a form of questions:**

The teacher requests the learners to ask questions related to the subject and reveals its different dimensions and sides without suggesting for them solutions in this stage. Such questions must be written in a place clear to all.

#### **3- Brainstorming:**

The teacher asks one of the second stage questions, and requests the learners to present their ideas freely whatever unacceptable they are. Then the teacher or a learner writes them on the blackboard or in a paper board and numbering the ideas sequentially, and after completion, hanging such board in notable place. After that, the teacher invites them to indulge in thinking through meditation of the proposed ideas, to amend or re-formulate them, as well as using them in building his ideas or generating new ideas.

#### **4- The evaluation session:**

The purpose of this stage is evaluating the ideas to identify the useful ones to use them practically. The teacher requests the participants to classify the proposed ideas as the following:

- A. Useful ideas which can be applied directly.
- B. Useful ideas, but it cannot be applied directly and need more studying and searching.

C. Unacceptable ideas, as they are not practical and not applicable.

**A model of using the strategy of brainstorming:**

(The rights of parents on sons)

The purpose: the learner presents the largest degree of parents' rights on sons.

**The steps of implementing brainstorming.**

**The first step:** pre-brainstorming

Reminding the learners about the characteristics and principles of brainstorming session.

**The second stage:** brainstorming session

To approach the problem of disobedience to parents because of the sons' ignorance of the rights due on them.

Q1: What are the rights that you think it is obligatory for sons towards their parents?

The individual meditation to subject before posing the ideas.

Eliciting and registering the ideas without and criticism or evaluation.

**The third stage:** Post-brainstorming session:

- ❖ Classification of ideas.
- ❖ Criticism and developing the ideas.
- ❖ Announcing the result.

**Sixthly: the strategies of evaluation:**

Evaluation is an essential part of the educational process and an important element in building the educational curriculum because of its close relation with the outcomes of learning the subject of Islamic education, as we can insure the achievement of such outcomes by evaluation only. Moreover, evaluation is considered as an important and necessary method to rectify the way of teaching and developing the curriculum.

The most important standards of evaluating and learning the curriculum of Islamic education:

1) The process of evaluation shall be continuous, starts before the beginning of learning and continue after it. The kinds of evaluation are as follows:

**❖ Formative evaluation (before learning):**

It aims to specify the level of learner's readiness for learning and knowing his behavioral clues before learning and teaching in order to build on his previous experience, as well as it aims to reveal the areas of strengths and weaknesses to remedy the first and strengthen and develop the second.

**❖ Constructive evaluation (during the learning):**

It aims to specify the extent of the learner's progress towards achieving the desired objectives or extent of his assimilation (understanding) of the educational topics in order to develop the process of teaching and learning

**❖ Summative evaluation (after learning):**

It aims to find out the quantity of the acquired educational and teaching outcomes.

2) The process of evaluation shall be comprehensive:

It means that it shall include the different fields of learning and teaching, as measuring and judging knowledge, skills, and trends is more comprehensive than tests because tests are intended to measure the level of the learner's understanding to knowledge only, and where the sentimental side is important to establish and affirm the noble Islamic values, therefore the teachers of Islamic education shall focus on this aspect in the process of evaluation as well as in developing the tools, ways, and methods of measuring the evaluation.

3) The process of evaluation shall contain the following specifications:

**The truth:** it means that it measures the goals that were set to be measured

**Stability:** it means that the same results will be attained if it is repeated again.

**Objectivity:** it means that the personal factor shall not have any effect on its judgments.

4) The process of evaluation shall be in line with the objectives intended to be achieved, as it shall take into account the development of such goals.

5) You must take into account that the evaluation shall effect positively in the learner to urge him to seek knowledge.

6) The process of evaluation shall have various levels, methods, and tools to take into account the individual differences between the learners.

7) evaluation shall measure all the levels of the cognitive field in terms of remembering, understanding, applying, analyzing, composing, and evaluating, as well as all the levels of the thinking field in terms of receiving, responding, evaluating, organizing, and forming oneself, in addition to all the levels of of skills field, in terms of perception, tendency, the directed and systematic response or accustom, complicated response, adaptation, and creativity.

The most important strategies of evaluation:

Firstly: the strategy of the evaluation based on performance:

It means that the learner shows his learning by using his skills in real life situations or situations which imitate real situations, or performing presentations to reflect his perfection of the required skills in light of the educational outcomes intended to be achieved.

**The activities of the evaluation based on performance:**

**A) Introductory presentation:**

It is a planned and organized presentation performed by the learners or group of learners for specific subject and on specific time to show some specific skills that he has, such as representing explanation of a subject supported by technologies, such as the pictures, drawings, and electronic slides.

**B) Illustrative presentation:**

It is a verbal or practical presentation performed by the learners or group of learners to illustrate a concept or idea, in order to show the extent of learner's ability to re-represent the concept in a clear way and language, such as clarification of a concept by the learner by linking it with reality.

**C) The practical performance:**

It is a group of actions which show the knowledge, skills, and trends through performance of specific tasks practically. For example, the learner is requested to perform prayer, ablution, or Taymaum, or preparing a map of a battle, or designing a program to calculate Zakah or the judgments of inheritance.

**D) The conversation and speech**

The learner or a group of learners talk about specific subject through short and limited time, and is often like a narration of an incident such as that of the falsehood (the story of Sayeda Aisha), or representation of an idea such as his ability of expression and summarization, and linking the ideas, such as talking about documentary film watched by the learner about Mohammed Al Fateh or the philosopher of Islam Mohammed Iqbal, or the professor. Aisha bin Al Shateei, god bless her, a journey, a story read by him and related to the subject of the lesson and linking it to reality, about an idea in educational situation, or a summary of his group's ideas in order to be conveyed to other group.

**E) Presentation:**

Presentation of the mental and practical outcomes of the learners in specific place and time to show the extent of their ability in using their abilities in specific field to achieve specific outcomes: the learner may present examples of pictures or drawings related to the subjects of Islamic education.

**F) Imitation/ playing roles:**

The learner or learners performs a dialogue or discussion with all the moves and gestures required to play such role in a situation similar to a real life situation to show their cognitive and performing skills and the extent of their capacity in following the instructions, communication, providing suggestions, making the decisions through a task or solving a problem. This activity can be used in the lesson of " the role of Muslim in contemporary world" or the introduction of some lessons.

**G) Discussion/Debate:**

It is an encounter between two teams of learners to discuss and debate about an issue, as each team adopts a different point of view, in addition to one arbitrator (one of the learners) to show the extent of the ability of the learners from both teams in effective persuasion, communication, and listening, in addition to providing evidences and justifications to support their view.

**The steps of designing the evaluation based on performance:**

1. Specifying clearly the purpose of evaluation.
2. Specifying the learning outcomes which are intended to be evaluated, and ordering them according to importance and priority.
3. Determining the cognitive, thinking, social, and performing skills that are intended to be evaluated in addition to the kind of the problems to be solved.
4. Selecting the appropriate evaluation tasks which are consistent with the outcomes.
5. Determining the time of accomplishment.
6. Specifying the standards and level of performance.
7. Selecting the proper evaluation tool (rating scale, check list, ....etc)
8. Identifying the circumstances and conditions of performance such as: the place, appliances, equipments, and materials required .... etc.

An example of evaluation based on performance:  
The pivot: the judgments and proprieties of Islam

Grade: 10

The subject of the lesson: the noble prophet (PBUH), as a husband.

The strategy: evaluation based on performance

Activity: illustrative presentation

The tool of evaluation: rating scale (numeral/verbal)

The situation of evaluation:

The student presents a verbal presentation before his colleagues inside the classroom and approaches the following aspects:

1- The noble prophet (PBUH), as a husband.

2- The elements of the marital life of the noble Prophet (PBUH), as a husband:

- ❖ Performance of the financial rights
- ❖ Good fellowship
- ❖ Justice and equitability

Sr.	The standards of achievement	1	2	3	4
1	Communicating with his colleagues in eloquent, correct, and simple language.				
2	Uses the Islamic concepts and terminology.				
3	The eye contacting with all learners.				
4	Uses body language, gestures and facial expressions				
5	Vital, active, and has strong personality in his presentation				
6	Answers the questions of the learners with courage and confidence				
7	Shows the main elements of the content				
8	Shows and applies the elements of the marital life of the Prophet (PBUH),				
9	Demonstrates the good companionship of the prophet (PBUH) to His wives				
10	Infers the lessons and examples from the biography of the noble Prophet (PBUH), as a husband				
11	Accomplishes the illustrative presentation within the time limit specified.				
12	Linking the lesson with the real life.				

1. If he got a rate less than 50%, it means that his performance to the skill is poor.
2. If he got a rate of 50% to 69%, it means that his performance to the skill is average.
3. If he got a rate of 70% to 90%, it means that he performed most of the skill efficiently.
4. If he got a rate of 91% to 100%, it means that he performed the skill perfectly and with high efficient.
- 5.

**The feedback:**

After completing the evaluation, the teacher shall pose the following questions on the student who performed the presentation:

1. What are the strengths that you felt in your presentation?
2. What are the weaknesses that you felt in your presentation?
3. Are there circumstances affected your presentation negatively? Mention them if any.
4. Do you wish to perform your presentation by another method? Which method is that? And why?
5. What are the improvements that you will apply on your presentation if you are requested to perform it again?

**Secondly: the strategy of evaluation by communication:**

It is the strategy of gathering information by the activities of communication between the teacher and learner by using language to measure the degree of progress which the learner achieved, as well as the nature of his thinking and his style in solving problems.

### **The activities of evaluation by communication:**

#### **1- The meeting:**

It is a predetermined meeting between the teacher and the learner, in which the learner is given the opportunity to acquire information related to his ideas and trends towards a specific subject, or evaluation of the extent of student's progress in a task such as research project or something like that through the discussion, and then specifying the subsequent steps which are required to improve his learning.

#### **2- The questions and answers:**

They are direct questions from teacher to learner to know the extent of his progress and gathering information about the nature of his thinking and his style in solving problems. This activity is differs from the meeting as these questions are instantaneous and do not need pre-preparation.

### **The communication evaluation is achieved by monitoring four aspects:**

1. The acts, sayings of the learner and the skills which he shows in the learning situation.
2. The nature of his answers on the questions directed to him.
3. The nature of his questions or problematic which related to the learning situation.

4. The learner's reactions in the learning situations.

**An example for the evaluation by contacting:**

The pivot: the fiducial mentality

Grade: 11

The lesson: the constructive criticism

The strategy: Evaluation by contacting

Activity: questions and answers

Evaluation tool: Open-ended questions with multiple answers

The situation of evaluation:

After explaining the lesson, the teacher asks the following question to the students and discussions between them which need formulation of questions to be directed from the learner to the teacher or other learners.

**Some examples of the teacher's questions:**

Why do we face difficulty in accepting criticism?

Why do we face difficulty in criticizing the others?

How can we cope with criticism? From your view.

How can you maintain the respect of someone when you criticize him?

After the discussion between the students, the teacher registers his comments in the following rating scale:

Sr.	Performance	The levels		
		High	Average	low
1-	The learner prepared for questions and answers			
2-	The learners prepared questions to be posed.			
3-	The questions of learner shall be clear			
4-	The questions of teacher are important			
5-	The questions of the learner shall be related directly to the subject			
6-	The learner asks his question without hesitation			
7-	The learner complies with the specific rules if he requests to answer			
8-	Respects the views of others			
9-	The learner can reach conclusions			
10-	The learner can reach a summaries			
11-	The learners listens to others attentively			

### **Thirdly: the strategy of self-review**

Self-review is converting the previous experience to learning by assessing what has already been learned and determining what will be learned later. It is an important strategy as it represents significant key to demonstrate the cognitive development of the learner, as well as a fundamental element in effective self-learning and continuous learning, moreover it helps learners to diagnose their strengths and identify their needs and assess their attitudes.

#### **The activities of self-review:**

##### **1- self- evaluation:**

It is the ability of the learner to observe, analyze, and judge his performance by depending on clear standards, then to develop plans to improve and develop the performance with mutual cooperative between the learner and teacher.

##### **2- Diary of a student:**

It is a note written by the learner and contains his thoughts about what he read, watched, listened to, or participated in.

##### **3- Student's portfolio:**

Is a file that includes the work of students and their interests that are carefully selected to show the progress of the learner over time.

## An example of self-review evaluation:

### Designing of diaries

- ❖ To start writing a note, you must take the following into account:
- ❖ Write down your first impressions upon seeing, hearing, or reading, such as: (your annoyance or upset, lack of understanding, feeling .....).
- ❖ Summarize the ideas, characteristics, or features of the event.
- ❖ Identify the main idea.
- ❖ Start writing as soon as possible.

Example: if your diaries are about a subject that you read, you can start with the following sentences:

- ❖ If I were the author, I .....
- ❖ I observed that .....
- ❖ I amazed .....
- ❖ In fact, I couldn't understand, why .....
- ❖ If I were ....., I would .....
- ❖ What aroused my interest in this topic is .....
- ❖ Now, I understood that .....
- ❖ I was very impressed when .....
- ❖ I wonder why .....
- ❖ I think .....
- ❖ I felt .....
- ❖ The exciting part is ..... because .....
- ❖ The part that gave me full vision about the subject is .....
- ❖

**These sentences also can be used in writing about the seminar, conference, a impression on a school trip, or any other activities, such as criticism of an article or text.**



## **The steps of designing evaluation by self-review:**

### **Preparation stage, including the following:**

- ❖ Identifying the outcomes of learning to be evaluated.
- ❖ Identifying the tasks and activities that suitable to the outcome to be evaluated.
- ❖ Identifying the condition (circumstance) required for performance, such as: time, technology used, ..... etc.
- ❖ Adoption of the standards of performance evaluation.

### **Implementation stage, including the following:**

- ❖ Selecting an evidence or indicator that shows learning
- ❖ Describing the evidence or indicator selected.
- ❖ Analyzing such evidence or indicator to show the extent of its association to the task and learning outcomes.
- ❖ Evaluating the evidence to show the strengths that it shows and the future needs.

### **The remedial stage, including the following:**

- ❖ Evaluating the self-review with the teacher (as feedback).
- ❖ Determination of the next steps with the teacher.

### **An example for evaluation by self-review**

The pivot: the fiducial mentality

Grade: 12

The strategy: Evaluation by self-review

The strategy: Evaluation by self-review

Evaluation tool: check list suggested for self evaluation

The situation of evaluation: after explaining the lesson, the student evaluates his individual effort.

Sr.	At the end of the lesson, I managed to do:	Yes	No
1-	To know: following up (Ietbaa) , imitation, and Ijtihad (diligence).		
2-	To know the fact of Sharia		
3-	To know the meanings of following (Ietbaa).		
4-	To show the meaning of following (Ietbaa).		
5-	To differentiate between the following (Ietbaa) and innovation.		
6-	To mention an examples of following the Companions (of the prophet)		
7-	To show the hinders of following the truth		
8-	To mention the Islam's attitude from imitation		
9-	To show the purpose of Ijtihad (diligence).		
10-	To mention the field and conditions of Ijtihad (diligence).		
11-	To show that Ijtihad is one of the most important means which enables the scholars and specialists to reach the Sharia judgments in the renewable issues of life.		
12-	To mentions the evidences of ijti had of the Companions.		

### **Fourthly: the strategy of observation:**

Evaluation by observation is a process in which the teacher concentrates with his difference senses towards the learner to watch him in an active situation in order to acquire information that helps to judging him, as well as evaluating his skills, principles, behavior, manners, and method of thinking.

### **The steps of designing evaluation by observation:**

- ❖ Identifying the objective (goal) of evaluation by observation.
- ❖ Identifying the outcomes of learning to be observed.
- ❖ Identifying the tasks and practices required and the performance indicators.
- ❖ Ordering the tasks and practices required and the performance indicators in logical sequence.
- ❖ Designing evaluation tool (rating scale, check list ... etc), to such practices and indicators.

### **An example for evaluation by observation:**

The lesson: Al Maad Al Laein (extending the weak letters “Harf Al Laein”)

The outcomes of learning: to apply the extending the weak letters during recitation of the holy Quran.

The educational situation: after explaining the lesson “extending the weak letters”, the teacher requests the learner to recite the holy Quran taking into account “extending the weak letters”, then he observes the performance of the learner an recording the extent of his perfection to such skill according to the evaluation tool.

### Evaluation tool: verbal rating scale:

Rating	Excellent	Average	Fair	weak
<b>Skill</b>				
Knowing the condition of “extending the weak letters”	To know that extending the weak letter occurs only in the case of stopping on the word, as the soft letter is located before the last letter of the word, and he extends perfectly (2-4-6) vowels during recitation.	He distinguishes that extending the weak letter occurs only in the case of stopping on the word, as the soft letter is located before the last letter of the word, and he extends perfectly (2-4-6) vowels during recitation.	He confuses between “Al Maad Al Laein” and “Al Maad Al Aared Leaskuon” المد اللين و المد العارض للسكون But he always extending (2-4-6) vowels.	He never distinguishes Al Maad Al Laein (extending the weak letters “Harf Al Laein”), and doesn’t apply it during recitation.
Distinguishing the weak letters	Distinguishing the letter of extending from weak letter if they are located in the middle or end of the word.	Distinguishing the letter of extending from weak letter if they are located before the last letter only.	He rarely distinguishes between the letter of extending from weak letter	He does not distinguish between the letter of extending from weak letter.
Distinguishes between the original Skoon and the accidental Skoon (السكون الأصلي و السكون العارض)	He always distinguishes between the original Skoon and the accidental Skoon	He distinguishes between the original Skoon and the accidental Skoon if they are located at the end of the word.	Sometimes he distinguishes between the original Skoon and the accidental Skoon.	He doesn’t distinguish between the consonants and vowels.

**Suggested example (2):**

Grade: 10

The pivot: the Divine revelation

The lesson: the phonations of letters

Strategy: observation

Rating scale proposed to apply the judgments of phonations of letters

Sr.	At the end of the lesson, the learner is expected to:	1	2	3	4
1-	Controlling the pronunciation of the throat letters from their phonations.				
2-	Controlling the pronunciation of the tongue letters from their phonations.				
3-	Controlling the pronunciation of the lips letters from their phonations.				
4-	Controlling the pronunciation of Al Ghenah (Arabic sound).				
5-	Controlling the pronunciation of the letters of cavity from their phonations.				
6-	Working cooperatively with his colleagues.				
7-	Engaging the weak students in his group to improve their recitation.				
8-	Participating in the discussions of students				
9-	He can overcome the problems that face him during recitation.				

**The strategy of evaluation by pen and paper:**

This strategy is based on the pen and paper and represented in the tests of all types, and considered as one of the important strategies because it measures the abilities and skills of the learner in specific fields. This strategy forms an important part of the evaluation program in the school and aims to measuring the level of the mental and

performing skills contained in the learning outcomes of specific subject or research by using the tools that have been carefully prepared.

This strategy may show the need of re-learning followed by another test in which the learner can reflect his learning of skills which he hadn't master before. The teacher or learners must discuss the nature of the questions and providing the learners with a table of the specifications of the test, because the basic principle is that there are no surprises in the test.

**The test:**

**The concept of the test:**

Is the way to determine the level of student's collection of information and skills in academic subject which has been previously learned and through their answers to some paragraphs that contain the content of such subject.

**The specifications of the test:**

**Good test shall include some specifications such as:**

**Truth:**

It means to measure the aspect that is intended to be measured. If the test is designed to measure the outcomes of learning in specific lessons, so it shall measure these outcomes specifically.

**Objectivity:**

It means that the results of the learner shall not be affected by the personality of the teacher.

**Totalitarianism:**

It means that the test shall comprehensive and contains the outcomes which are desired to be measured.

### **The importance of test:**

- ❖ To know the strengths and weaknesses in learners.
- ❖ To measure the achievement of learners and the extent of their progress.
- ❖ Arousing the learners' motivation to learn.
- ❖ Evaluating the methods of teaching and learning.
- ❖ Evaluating the training approaches and find out their suitability to the needs of learners.
- ❖ Providing the learner, his parents, the decision-makers with the feedback of the level of learners' understanding and achievement.
- ❖ Evaluation of the learning subject.
- ❖ Evaluation of the teacher performance.

### **The kinds of the paragraphs of test:**

#### **Firstly: the paragraphs with selected answers:**

This kind of paragraphs is characterized by objectivity, as the mark is being estimated away from the personality of teacher. The learner must choose the correct answers from some alternatives. This type is divided into the following:

#### **1- The paragraphs of (correct and wrong answers):**

The paragraph in this type of questions is a sentence. The learner is required to answer by saying it is true if the sentence is correct and false if it is wrong or by another form such as (yes & no) (R&W).

This type of questions aims to measure the ability of learner to distinguish between the right information and the wrong information, and is used to measure the low levels in cognitive field.

**The features of this type of paragraphs:**

The objectivity of evaluation

Easiness of checking (correction)

Totalitarianism

Ease of drafting

It measures the recalling and encourages to memorization and guessing

**When writing such kind of paragraphs, you must take the following into account:**

The sentences shall be short and clear. The sentence shall be either right or wrong, and you may not combine between right and wrong in a sentence.

Do not use words like: no, definitely, absolutely, sometimes, only, always.

The sentences shall be randomly, and the number of the correct sentences shall be equal to the number of wrong sentences.

**2- The paragraphs of (Choosing from multiple answers):**

This type of questions is considered one of the best types. The paragraph in this question shall contain the body which illustrates the problem, and followed by some alternatives (tricky sentences), the correct answer will be one of them, and the learner is requested to choose the correct answer. This type is used to measure the knowledge and assimilation of scientific facts, and applying the scientific knowledge in new situations.

**The features of such type of questions:**

- ❖ It covers the content of curriculum.
- ❖ Easiness of checking (correction)

- ❖ Difficulty of preparing and designing
- ❖ Difficulty in measuring the expressive, performing, and creative abilities of learners.

**When writing such kind of paragraphs, you must take the following into account:**

- ❖ The body of the question shall contain a clear problem, and an alternative must be the solution of the problem.
- ❖ The number of alternatives shall be (4-5) in order to reduce the proportion of guessing.
- ❖ All the alternatives (tricky sentences) shall be probable in the view of learner.
- ❖ The language of the text of the question shall be clear and avoid the voice of negative as well as the words that bear many meanings.
- ❖ Avoidance of using the words: we start, always, absolutely, never.
- ❖ Don't use the words like: all of the mentioned, none of the mentioned

**3- The paragraphs of (Matching or pairing):**

This type of questions composes of two groups (lists) of words or expressions, the first one called (the preludes), and the second list is called (the answers), as every prelude from the first list shall have an answer from the second list. The learner is requested to match each word or sentence from the first list with the suitable word or sentence from the second list.

This kind type of questions is used for measuring the ability of the learner to link the scientific concepts and principles.

The features of this type of questions:

- ❖ It is easy in preparation and formation.
- ❖ The objectivity of evaluation
- ❖ it has a limited area of guessing
- ❖ It suits the learners in the basic stage
- ❖ It is suitable for measuring the abilities of learners related to mentioning the facts and scientific concepts.
- ❖ It encourages the learner to memorize and remember information.
- ❖ To use this type of questions, it requires some symmetrical relations of knowledge, and the number of alternatives of the second list (the list of answers) shall be more than the number of the (preludes) of the first list.

The characteristics of paragraphs of the selected answers:

- ❖ Easiness of checking (correction)
- ❖ It depends on guessing.
- ❖ It has specific answers
- ❖ It has high objectivity.

**Ordering of the paragraphs of the selected answers:**

**They can be ordered by one of the following methods:**

- ❖ The degree of difficulty of the paragraph, as the first paragraph shall be the easiest one and the last paragraph shall be the more difficult one. We can determine the level of difficulty of paragraphs by: the statistic way which requires testing, or by the logical ways if it is not applied.
- ❖ The kind of the paragraph by gathering the paragraphs of the same type in the test.

- ❖ The methodology by ordering the paragraphs to suit the units or chapters of the curriculum.
- ❖ The level of the scientific outcomes measured by placing the paragraphs that measure specific level of outcomes sequentially, with the possibility to note that the level of outcomes may be used in scaling the paragraphs according to their difficulty.

### **Secondly: the paragraphs with the directed answers:**

The learner is requested here to form the answers in his own words and style freely but in varying degrees of freedom as the answer is varied according to the type of the paragraph. The paragraphs with the formed answer include the following types:

- 1- The supplementary answers: it is a sentence with incomplete meaning; the learner is requested to complete it by placing the suitable word, phrase, symbol, or number. This form of paragraphs is the considered as the most restricted forms to the learner in forming the answer.

The features:

- ❖ It can be easily formulated
- ❖ Encourage the learner to save information
- ❖ proportional comprehensiveness
- ❖ It can be easily corrected
- ❖ Sometimes, the difference about the answer.

- 2- The paragraphs of short answers:  
The answer to this type is longer than the answer to the supplementary paragraph, as it gives wide field of freedom to the learner of answering, especially if the paragraph appeared as question instead of a sentence of incomplete meaning.

### 3- The specific structural paragraphs:

This type of questions gives the learner a field of freedom to the learner which is wider than the supplementary questions and the questions of short answers. This type is divided into two divisions:

#### A) The specific answers:

The answers of these paragraphs may contain specific points, such as enumerates reasons, or mentions components, or solving an arithmetic question.

#### B) The structural paragraphs with open answers:

The learner here is given more freedom to answer the paragraph freely in terms of the length, time limit, or organization of the answer.

The standards of forming good paragraph:

- ❖ Had the content intended to be measured been covered by the curriculum?
- ❖ Are the outcomes intended to be measured contained in the curriculum?
- ❖ Is the paragraph clear and is the language proper to learners?
- ❖ Is the answer of the paragraph is specific?
- ❖ Is the wording (formulation) of the paragraph is good and different from what contained in the school textbook?
- ❖ Is the way of presenting the paragraph improper?
- ❖ Is the information contained in the paragraph necessary?
- ❖ Is there a logical order in the sub-paragraphs of the question? Such as sequencing according to the level of goals, gradation in difficulty, or ordering the topics of the curriculum?
- ❖ Are all the sub-paragraphs are linked to subject, forms, and other information?
- ❖ Are the instructions of paragraphs clear and free of duplication and redundancy? Such as describe, mention, or explain at the same time.

- ❖ Had the words and terms bearing more than one meaning been avoided?
- ❖ Had the important information contained in the paragraph been highlighted correctly?
- ❖ Are the blanks specified to answers enough?

### **The fields of evaluation:**

#### **The fields of evaluation are divided into two principal fields:**

##### **The field of knowledge and understanding:**

It means to remember and recall information, or translating and analyzing them from a form to another form. This field includes some skills:

Recognition, memorization, description, scheduled comparison, giving examples, explanation, and giving evidence, etc.

##### **The field of operations (the higher mental abilities):**

It is related to the ability of the learner to explain, apply, and find evidences, as well as using the skills which he had learned from life situations such as:

- ❖ Using information
- ❖ Solving problems
- ❖ Evaluation.
- ❖ Investigation
- ❖ Issuing a judgment as well as suggesting the alternatives and solutions.
- ❖ Criticism and expressing opinion.

Forming the test:

The test paper is considered as practical application of the achievement of learners, and it is formed by

following some practical scientific steps according to the following:

- 1- Identify the purpose of the test: the questions of the test shall accomplish the purpose intended for it.
- 2- Analyzing the content: some styles and technical procedures are designed for classification according to the measurable outcomes of learning.

Analyzing the content			
The lesson	The pivot	The learning outcomes	comments

- 3- Building the table of specifications: the table of specifications: it is a chart that links the main elements of the content with the fields of evaluation and its subsidiary skills, and specify the proportion rate of each of them.

The way to prepare the table of specifications:

To prepare the table of specifications, you have to follow the following steps:

- 1- Analyzing the content of the units of textbook (school book)/ training note book.
- 2- Analyzing the fields of evaluation and its subsidiary skills.
- 3- Specify the proportion rate of each training unit according to:

The number of training goals.

The number of pages.

The number of classes assigned (training periods).

4- Specify the rate of each field of evaluation.

Remark:

You shall take into account the proportion importance of both the pivot and evaluation field.

The ways of specifying the rates of the rates of the modules (units) in the table of specifications:

**The first way:** find out the number of learning outcomes, then divide it by the number of the total learning outcomes of the book, and finally multiply the result into 100.

An example:

The number of lesson	1	2	3	4	Total
The number of learning outcomes	2	6	4	8	20
The rate of the lesson	10%	30%	20%	40%	100%

**The second way:** find out the pages number of the lesson, then divide it by the pages number of the book , and finally multiply the result into 100.

An example:

The pivot number	1	2	3	4	Total
The pages number of the unit	35	50	40	30	155
The rate of the unit	23%	32%	26%	19%	100%

The benefits of the table of specifications:

It distributes the paragraphs of the test to include different types of fields and their subsidiary skills.

It distributes the paragraphs of the test to include all topics.

It provides high credibility for the test

It makes the test like a diagnostic tool besides being achievement tool.

It distributes the time on the subjects and their importance, and gives the true rate of each part of the school subject.

### The table of specification of the test:

No.	The name of the lesson	The rate 100%	The mark	The fields of evaluation						Total 100%
				Knowledge and understanding			The higher mental processes			

The production and application of the test:

#### A) The production of the test:

The test usually forms of set of papers that called the test booklet which normally contains the following:

- 1- The paper of instructions: these instructions are supposed to be on a separate paper at the beginning of the test booklet and it shall show the following:
  - ❖ The type and the date of the test.
  - ❖ The time of the answer.
  - ❖ Note to the learners to read the instructions before starting the answer.
  - ❖ The total number of questions and the pages of the tests.
  - ❖ Note to the learners to write the answer in the place specified for that.
  - ❖ Writing down the name, class, grade, and number of the learner in the place specified for that.
- 2- The test paper or the set of question papers.

**B) Applying the test:**

Choosing the well equipped room and it is preferred that all the learners shall be in the same room to be subject to the same circumstances.

Choosing the calm room.

Choosing the suitable time to carry out the test.

Do not inform the learners about the importance of the test because this may raise the level of trouble to the level that higher than the acceptable limit.

The teacher must not talk about issues that not related to the test.

Do not interrupt the learners during the answer except if it is necessary.

To let the learners know the remaining period of the test after it starts, and he may do the same once or twice at most.

Do not give illustrations about specific paragraph to one learner alone.

Do not allow cheating in whatever form.

**C) Analyzing the test paper:**

The test paper is analyzed according to the model assigned for that, in order to make sure that the test had been formed according to the specifications.

**The table of specification of the test:**

No.	The name of the lesson	The mark	The fields of evaluation						Total 100%	
			Knowledge and understanding			The higher mental processes				

**D) Checking of the test:**

The model of the answer (the model of checking):

The author of the test must write the model of the answer, the expected and acceptable answers, distribution of the marks and showing the unacceptable answers. The checking may be manually or automatically.

The benefits of the models of answers (models of checking):

- ❖ It considers as touchstone for the clarity of the questions and there are specific answers to them.
- ❖ They ensure that there solutions that can be reached in relation with solving problems, and if there were another ways of solution, the model shows how the marks are distributed on them.
- ❖ It emphasizes that the outcomes to be measured have been tested.

At the time of preparing the model of the answer, the following points shall be taken into consideration:

- ❖ Preparing the model of the answer upon writing the question.
- ❖ The author of the question is the best one to prepare the model answers.
- ❖ Evaluating the model of the answer by the same way to review the paper of questions.
- ❖ Distributing the mark of the question in a manner consistent with its requirements.

At the time of checking, the following points shall be taken into consideration:

- ❖ Discussing the guidebook of checking before starting to check the answers.
- ❖ The checkers (inspectors) shall comply with the guidebook of checking.

# Appendixes

## The prophetic Hadith for Grades 1 to 8

### Firstly: the Hadith for Grade 1:

- 1- Abu Hurairah (May Allah be pleased with him) reported: (***Messenger of Allah (PBUH) never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it.***). (Agreed by all).
- 2- Omar s/o Abi Salmah (may Allah be pleased with him) related, the Messenger of Allah (peace and blessings of Allah be upon him) said to me: (***Mention Allah's Name (i.e., say Bismillah before starting eating), eat with your right hand, and eat from what is near you.***). (Agreed by all).
- 3- On the authority of Hozaifah (may Allah be pleased with him), who said: when the Messenger of Allah (PBUH) go to bed, He used to say: (***With Your Name, my God, I place my side (upon the bed) and with Your Grace I will raise it up***). Narrated by Bukhary and Muslim.
- 4- On the authority of Ibn Omar (may Allah bless them), who said, the Messenger of Allah (PBUH) said: (***Islam is built upon five [pillars]: testifying that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayers, giving zakat, making pilgrimage to the House and fasting the month of Ramadan***). Agreed by all.
- 5- Abdullah Ibn Umar (may Allah bless them), reported: The Messenger of Allah, peace be upon him, said, (***A woman was punished because of a cat she had imprisoned until it died. She entered Hellfire because of it. She did not give it food or water while it was***

***imprisoned; neither did she set it free to eat from the vermin of the earth***). (Narrated by Bukhary and Muslim).

- 6- Abu Hurairah (may Allah be pleased with him), reported, the Messenger of Allah (PBUH) said: ***((Anyone who does not show mercy will not be shown mercy))***. Narrated by Muslim.
- 7- On the authority of al-Nawwaas ibn Samaan (may Allah be pleased with him) from the Prophet (peace and blessings of Allah be upon him) who said, ***((Righteousness is good character))***. (Recorded by Muslim)
- 8- On the authority of Jaber (may Allah bless him), who said, the Messenger of Allah (PBUH) said: ***((Whoso among you is able to benefit his brother, must do it))***. Narrated by Muslim.

### Secondly: the Hadith for Grade 2:

- 1- Narrated by Abu-Huraira: ‘The Messenger of Allah (PBUH) said: ***((If there was a river at the door of one of you in which he bathes five times a day, would you see any impurity on him?) They said: “No. There would be no trace of impurity on him.” The Prophet (PBUH) said: “This is the same as the five prayers, that Allah expiates the sins therewith))***. Agreed by all.
- 2- Anas (may Allah bless him), related that the Prophet (peace be upon him) said: “None of you truly believes until he loves for his brother what he loves for himself.” [Sahîh al-Bukhârî and Sahîh Muslim]
- 3- `Umar ibn Al Khattab related that the Prophet (peace be upon him) said: ***((If anyone of you performs his ablutions for prayer in a thorough manner and then says: ‘I bear witness that there is no God but Allah alone without partner, and I bear witness***

***that Muhammad is His servant and messenger, O Allah, make me of the penitent and make me of those who purify themselves – then the six gates of heaven will be opened for him to enter through any gate he pleases)).*** (Sunan al-Tirmidhî)

- 4- Usman ibn Affan (may Allah bless them), reported that The Prophet Muhammad (peace be upon him) said: ***((The best among you are those who learn the Quran and teach it to others))***. (Sahih Al-Bukhari).
- 5- Ibn Mas`ud (May Allah be pleased with him) said: The Messenger of Allah (peace be upon him) said, ***((A true believer does not taunt or curse or abuse or talk indecently))***. (Narrated by At-Tirmidhi).
- 6- Abdullah ibn Ma'sood (May Allah be pleased with him) said, ***((That person who recites one letter from the the Quran, he will get one reward, and one is multiplied by ten.' He further went on to say, 'I do not say that Alif, Laam, Meem is one letter, but instead alif is one letter, laam is one letter and meem is one letter))***. (narrated by At-Tirmidhi).
- 7- Abdullah Ibn Umar (may Allah bless him), reported: The Messenger of Allah, peace be upon him, said: ***((If you were three, then do not whisper between the two of you and ignoring the third, because it will sadden him))***. (Recorded by Muslim)
- 8- Abdullah bin Amr bin Al-as (may Allah bless him) reported: ***((A man asked the Messenger of Allah (PBUH): “Which act in Islam is the best?” He (PBUH) replied, “To give food, and to greet everyone, whether you know or you do not))***. Narrated by Muslim.

### **Thirdly: the Hadith for Grade 3:**

- 1- Aa'isha (may Allah bless her) narrates that The Prophet Muhammad (peace be upon him) once said, ***((One who is well versed in the Qur'an will be in the company of those angels who are***

*scribes, noble and righteous; and one who falters in reading the Qur'an, and has to exert hard for learning, gets double the reward)).* (Narrated by Muslim)

- 2- Abdullah Ibn Mas`ud (May Allah be pleased with him) reported: The Prophet (peace be upon him) said, ***((Truth leads to piety and piety leads to paradise. A man persists in speaking the truth till he is enrolled with Allah as a truthful. Lie leads to debauchery and debauchery leads to the Fire (Hell), and a person persist on telling lies until he is enrolled as a liar)).*** (Agreed by all).
- 3- An-Nu'man ibn Basheer reported: The Messenger of Allah, peace and blessings be upon him, said, ***((The parable of the believers in their affection, mercy, and compassion for each other is that of a body; when any limb of it aches, the whole body reacts with sleeplessness and fever)).*** (Agreed by all).
- 4- Abu Huraira (May Allah be pleased with him) reported that The Messenger of Allah (may peace be upon him) said: ***((Five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiations for the (sins) committed in between (their intervals) if major sins are not committed)).*** (Narrated by Muslim).
- 5- Abu Darda (May Allah be pleased with him) reported that The Messenger of Allah (may peace be upon him) said: ***((Nothing is weightier on the Scale of Deeds than one's good manners)).*** (Narrated by At-Tirmidhi).
- 6- Umar ibn al-Khattab (May Allah be pleased with him) said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, saying, ***((Actions are only by intentions, and every man has only that which he intended. Whoever's emigration is for Allah and His Messenger then his emigration is for Allah and His Messenger. Whoever's emigration is for***

***some worldly gain which he can acquire or a woman he will marry then his emigration is for that for which he emigrated***). (Agreed by all).

- 7- On the authority of Anas ibn Malek (may Allah be pleased with him), he said: ***((the Messenger of Allah (PBUH), told me something secretly which I did not reveal to anybody, and Um Saleem asked me about it but I did not tell her))***. (Narrated by Muslim).
- 8- Jubair bin Mutlim reported that Allah's Messenger (may peace be upon him) said: ***((The severer of the tie of kinship would not get into Paradise))***. (Narrated by Muslim).

#### **Fourthly: the Hadith for Grade 4:**

- 1- Narrated Abu-Huraira (May Allah be satisfied with him): Allah's Messenger (PBUH) said: ***((The strong believer is better and dearer to Allah than the weak believer, and all of them have goodness. Be keen on what benefits you and seek help in Allah, and do not give up. If anything afflicts you do not say: "If I had done such and such thing, such and such would have happened," but say: "Allah decrees, and what Allah wills comes to pass." for verily the phrase 'If I would have' makes way for the work of Satan))***. (Muslim).
- 2- Abu Hurairah (May Allah be satisfied with him) reported that the Messenger of Allah (PBUH) said, ***((The Muslim has six rights. (1) When you meet him, you should greet him. (2) When he invites you, you should accept his invitation. (3) When he asks you for counsel, you should counsel him. (4) When he sneezes and praises Allah, you should bless him. (5) When he is ill, you should visit him. (6) When he dies, you should follow him "i.e. his funeral procession"))***. (Sahih Muslim).
- 3- Ibn 'Umar reported that The Messenger of Allāh, peace and blessings of Allāh be on him, said: ***((Prayer***

***said in congregation excels the prayer said alone by twenty-seven degrees)).***  
(Agreed by all).

- 4- Abu Hurairah (May Allah be satisfied with him) reported that the Messenger of Allah (PBUH) said, ***(Mercy is only removed from the one who is destined for wretchedness))***. (Narrated by Abu Dawud).
- 5- 'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported: ***((Messenger of Allah (PBUH) did not indulge in loose talk nor did he like to listen to it. He used to say, "The best of you is the best among you in conduct))***. (Agreed by all - Al-Bukhari and Muslim).
- 6- On the authority of Abu Dharr and Muadh bin Jabal (may Allah be pleased with them), that the Messenger of Allah (peace and blessings of Allah be upon him) said: ***((Have taqwa (fear) of Allah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people))***. (Narrated by At-Tirmidhi).
- 7- Sufyan bin 'Abdullah Ath-Thaqafi said: I said: ***((O Messenger of Allah! Inform me about a matter that I may hold fast to." He said: 'Say: My Lord is Allah, then be steadfast.' I said: "O Messenger of Allah! What do you fear most for me?" So he took hold of his tongue and said: 'This))***. (Narrated by Ahmed).
- 8- 'A'isha, (may peace be upon him), reported that Allah's Apostle (may peace be upon him) said: ***((Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective))***. (Narrated by Muslim).

**Fifthly: the Hadith for Grade 5:**

- 1- Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, ***((Do you know who is the bankrupt? They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire)).***  
(Narrated by Muslim).
- 2- 'Abdullah bin Mas'ud (May Allah be pleased with him) reported: I asked the Prophet (PBUH), ***((Which of the deeds is loved most by Allah?" Messenger of Allah (PBUH) said, "the prayer at its proper time." I asked, "What next?" He (PBUH) replied, "Kindness to parents." I asked, "What next?" He replied, "Jihad in the way of Allah)).*** (Agreed by all - Al-Bukhari and Muslim).
- 3- On the authority of Abu Dhar (May Allah be pleased with him) said: ***((I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them)).*** (Agreed by all - Al-Bukhari and Muslim).
- 4- Abu Sa'id Kbudri reported Allah's Apostle (may peace be upon him) as saying: ***(( Avoid sitting on the***

***paths. They (his Companions) said: Allah's Messenger. there is no other help to it (but to sit here as we) hold our meetings and discuss matters there. Thereupon Allah's Messenger (may peace be upon him) said: If you have to sit at all, then fulfill the rights, of the path. They said: What are their rights? Thereupon he said: Keeping the eye downward (so that you may not stare at the women), refraining from doing some harm to the other and exchanging mutual greetings (saying as-Salamu 'Alaikum to one another) and commanding the good and forbidding the evil)).*** (Agreed by all - Al-Bukhari and Muslim).

- 5- Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said: ***((He who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain good relation with kins; and he who believes in Allah and the Last Day, let him speak good or remain silent))***. (Agreed by all - Al-Bukhari and Muslim).
- 6- 'Aishah (May Allah be pleased with her) reported: ***((Whenever the Prophet (PBUH) was given a choice between two matters, he would (always) choose the easier as long as it was not sinful to do so))***. (Agreed by all - Al-Bukhari and Muslim).
- 7- Abu Umamah (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, ***((Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection))***. [Muslim].
- 8- Narrated Rab'iah b. Ka'b al-Aslami: I used to live with the Messenger of Allah (PBUH) at night. I would bring water for his ablution and his need. He told me: ***((Ask me. I said: Your company in Paradise. He said: Is there anything other than that? I said: It is only that. He said: Help me for yourself by making prostrations abundantly))***. (Narrated by Muslim).

### Sixthly: the Hadith for Grade 6:

- 1- Abu Barzah Al-Aslami narrated that the Messenger of Allah (PBUH) said: ***((The feet of the slave of Allah shall not move [on the Day of Judgement] until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and where he spent it on, about his body and for what did he wear it out)).*** (Narrated by At-Tirmidhi).
- 2- Suhaib bin Sinan (May Allah be pleased with him) reported that: The Messenger of Allah (PBUH) said: ***((How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him)).*** [Muslim].
- 3- On the authority Ibn Abbas (may Allah be pleased with them) who said: One day I was behind the Prophet (peace and blessings of Allah be upon him) [riding on the same mount] and he said, ***((O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried)).*** (Narrated by At-Tirmidhi).
- 4- Abu Musa reported that Allah's Messenger (may peace be upon him) said: ***((The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows, and the owner of musk would either offer you free***

*of charge or you would buy it from him or you would smell its pleasant odor, and so far as one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell)).* (Narrated by Bukhary).

- 5- Abu Hurairah (May Allah be pleased with him) narrated that the Messenger of Allah (P.B.U.H.) said, ***((There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust))***. (Agreed upon).
- 6- Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, ***((Wealth does not diminish by giving Sadaqah (charity). Allah augments the honor of one who forgives; and one who serves another seeking the pleasure of Allah, Allah will exalt him in ranks))***. [Muslim].
- 7- Anas (May Allah be pleased with him) reported that: ***((the Messenger of Allah (may peace be upon him) was journeying (along with his Companions). Some of them had observed the fast whereas the others had broken it. Those who did not fast girded up their loins and worked, but the observers of the fast were too weak to work. Upon this He (the Apostle of Allah) said: Today the breakers of the fast have gone with the reward))***. (Narrated by Muslim).
- 8- Ali bin Al-Husain narrated that the Messenger of Allah (PBUH) said: ***((Surely, of the excellence of a person's Islam is that he leaves what does not concern him))***. (Narrated by At-Tirmidhi and Ibn Majah and corrected by Al Albani).

#### **Seventhly: the Hadith for Grade 7:**

- 1- Abu Musa Al-Ash'ari (May Allah be pleased with him) reported: The Prophet (PBUH) said: ***((Allah, the Exalted, stretches out His Hand in the night so that the sinners of the day may***

***repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west***). [Muslim].

- 2- On the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: ***((Whoso- ever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart – and that is the weakest of faith))***. (It was related by Muslim).
- 3- Buraidah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: ***((Convey glad tidings to those who walk to the mosque in the darkness. For they will be given full light on the Day of Resurrection))***. (Narrated by Abu Dawud).
- 4- Narrated An-Nu`man bin Bashir:  
The Prophet said, ***((The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe))***. (Narrated by Bukhary).
- 5- On the authority of Sahl, Allah's Apostle said, ***((I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them))***. (Narrated by Bukhary).

- 6- On the authority of Abu Hurairah(may Allah be pleased with him), who said : The messenger of Allah (PBUH) said : ***(( Allah does not judge according to your figures and attires, but He looks at your hearts and accomplishments))***. (Narrated by Muslim).
- 7- The Messenger of Allah (PBUH) said: ***((Eat and drink, give charity and wear clothes, as long as that does not involve any extravagance or vanity))***. (Narrated by Bukhary).
- 8- On the authority of Abu Huraira, The Prophet (PBUH) said: ***((Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: (1) a just ruler; (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood), (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque); (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only; (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah; (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity). (7) A person who remembers Allah in seclusion and his eyes get flooded with tears))***. (Agreed upon).

#### **Eighthly: the Hadith for Grade 8:**

- 1- On the authority of Abu Huraira, I heard Allah's Apostle saying. ***((All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,'***

- though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself)).* (Agreed upon).
- 2- Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, ***((Allah the Exalted has said: ((My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him))).*** (Narrated by Bukhary).
- 3- AbU Huraira reported Allah's Messenger (may peace be upon him) having said this: ***((Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht (camel) inclined to one side. They will not enter Paradise and they would not smell its odor whereas its odor would be smelt from such and such distance))).*** (Narrated by Muslim).
- 4- Hudhaifah narrated that the Messenger of Allah said: ***((Do not let yourselves be 'yes-men', saying: 'If the people are good then we will be good, and if they are wrong then we will be wrong. Rather, make up your own minds, if the people are good then you are good, and if they are evil, then do not behave unjustly))).*** (Narrated by At-Tirmidhi).
- 5- On the authority of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: ***((Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said: "O (you***

***Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds.” and the Almighty has said: “O you who believe! Eat of the lawful things that We have provided you.”. Then He (peace and blessings of Allah be upon him) mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying “O Lord! O Lord!,” while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered?))***  
(Narrated by Muslim).

- 6- ***Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said, ((If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay), Allah will make it easy for him in this worldly life and in the Hereafter, and if anyone conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps His slave as long as he helps his brother)).***  
(Related by Muslim).
- 7- ***Narrated Abu Huraira: The Prophet (PBUH) said, ((Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his `Abdomen with it in the (Hell) Fire wherein he will abide eternally forever)).***
- 8- ***Narrated Abu Huraira: The Prophet said, ((None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell))).*** (Narrated by Bukhary).

# Glossary

## Educational Glossary

### **Curriculum Document:**

Is a written plan which the curriculum which is intended to be designed or developed is based on. It constitutes a general framework that includes the bases of building the curriculum and its pivots, as well as the reasons of building or developing it. Moreover it contains the elements of the curriculum and the standards of each of them, in addition to the standards of implementation and evaluation.

### **Curriculum Document Design:**

Develop a framework to organize the elements of the curriculum as well as its breadth, depth, vertical integration and horizontal integration within the subject itself and with other subjects in order to achieve a balance between the subject and the learner, taking into account the needs and culture of society.

When designing and structuring the curriculums and organizing their elements, the following design concepts shall be taken into account:

1. The Horizontal design of the content of the curriculum which requires the breadth and depth of the curriculum, integration and interconnection between the cognitive, sentimental and skill areas, as well as the correlation between all the elements of the curriculum (the goals, content, methods, means, activities, and evaluation).
2. The vertical design for the content of the curriculum which requires accumulation and vertical sequence of experiences which goes in line with the psychology of learners, their ages, and growth stages, as well as the nature of the subject itself, as the sequence shall be from simple to complicated, from whole to part, as the curriculum is getting more deeper and broader gradually from lower grades to higher grades.

3. The balance between the curriculum of activity, experiences, and skills that focuses on the learner, his needs, abilities and self properties, and the curriculum of the subject which focuses on the nature of knowledge which means to consider the balance between subject and learner, between the components of the curriculum and the other school subjects, and between knowledge, skills, and values.

### **Curriculum Design:**

To develop intellectual framework to the curriculum in order to organize all its element and components (the goals, content, methods, means, activities, and evaluation), and put all of them in one integrated structure to achieve the overall objectives of the curriculum.

### **Standard:**

It is a sentence which the judgment of quality based on, in the light of the description of the skills, knowledge, tasks, situations, values, trends, patterns of thinking, or ability to solve problems and make decisions which contained in that sentence.

### **The learning outcomes:**

It is an idiom which describes all the knowledge, skills, trends, and evaluations which are expected to be acquired or achieved by the learner according to a certain standard indications which the learner will be able to perform at the end of specific course or learning program.

The learning outcomes provide the answer of the following question:

What the learner can know and do as the outcome of learning in certain learning level.

### **Performance indicators:**

They are the indexes of the extent of achieving the learning outcomes, and they provide the answer of the following question:

How can we know that the learner achieved the learning outcome?

### **Scope and Sequence Maps:**

It is a table that illustrates the flow of the main concepts and ideas which are contained in the content of the curriculum vertically and horizontally to all the grades of learning in order to show the horizontal and vertical integration between the topics of the subject.

### **Curriculum Planning:**

It is a presentation of the curriculum to the learner in specific form to enable the learner to learn it easily, quickly, and gradually in order to deepen the learning in the learner.

### **Horizontal Organization:**

From one aspect, it is the coordination between the different subjects, and from the other aspect, it is the coordination between the different subjects and the external life, and from third aspect, it is coordination between the subjects and the needs of learners.

### **Vertical Organization:**

Is the organization from bottom to top or from up to down, which is in one subject and within it. It means to arrange the subject topics according to certain principles, in order to make these topics interrelated and graded.

**Curriculum Evaluation:**

It is a set of operations performed by specialized persons in which they gather data and information which will enable them to determine if they will accept, change, amend, or develop the curriculum according to the extent of achieving its objectives.

**Curriculum Development:**

It means to make changes in one or more of the elements of a curriculum to improve and develop it in order to make such curriculum go in line with the scientific and educational developments, and the changes in economic, social, and cultural fields in order to fulfill the needs of society and individuals, taking into account the available possibilities of time, effort, and cost.

You can notice that the concept of Curriculum design is different from the concept of curriculum development in the starting point of each of them, as curriculum design starts from zero, but curriculum development starts from existent curriculum which is intended to be improved or to reach new ambitions. From other hand, the processes of designing and developing the curriculum are similar in some aspects as they are based on common grounds such as the learner, society, and knowledge, as well as they require ability to foresee the future in addition to the needs of society and individuals.

**Creativity:**

It is a blend of abilities, arrangements, and personal characteristics which, if found in an appropriate educational environment they make the learner more sensitive to problems and more flexible in thinking and make the outcomes of his thinking more abundance if compared with his personal experiences or the experience of his colleagues.

**Test/Examination:**

It is a procedure for eliciting responses which the evaluation of learner achievement and performance in specific academic content, will be based on such as the own knowledge of specific subject.

**Achievement Test:**

It is a standard tool which consists of paragraph or questions intended to measure the individual's previous learning in particular field or topic.

**Teaching Techniques:**

Teaching techniques are special procedures that the teacher carries out within the general procedures of certain educational situation. For example, the ways of discussion may be one but in performing that, the learners may use different methods such as questions and answers or preparing reports to be discussed.

**Inference:**

It is a process aims to allow the learner to reach certain results based on the sufficient and suitable evidences and facts, as the learner relates his comments and information about a phenomenon with his previous information about it, and then issues his judgment to explain or circulate such information.

**Induction:**

It is a thinking process in which we move from private status to public status or from partials to the whole, and reaching a general rule of observing individual facts.

**Investigation:**

It is an active process by which the learner reaches the circulation of a concept or solution of a problem by using practical or intellectual skills.

**Deduction:**

It is a thinking process which enables the learner to reach facts by depending on principals, laws, and correct rules to transfer the learner from public to private status or from the whole to partials, or from introductions to outcomes.

**Final Examination:**

It is the final exam which is being prepared by a teacher or group of teachers after completion of studying the content of the curriculum. It often contains essay or objective questions or comprehensive tasks for all levels of goals.

**Learning:**

It is an activity aims to acquire specific knowledge or skill or change behavior under the supervision of the teacher or without him.

**Learning by Discovery:**

It is kind of learning in which the learner behaves like scholar or scientist and use his information and abilities in thinking and intellectual processes to reach good outcomes.

**Cooperative Learning:**

It is a kind of learning in which a small group of learners participate together to perform a task or work or educational activity, or to solve a problem, and each learner participates in the activity, as well as exchanging roles and ideas, and each of them helps the other in learning the required things according to his abilities and possibilities.

**Self Learning:**

It is a pattern of learning in which the learner chooses and carries out educational activities to achieve scientific knowledge or develop a skill related to the academic subject or his own interests. This learning may be implemented individually or in groups, under supervision of the teacher, or irregularly, by programmed learning, or Distance learning programs.

**Former Learning:**

It is the scientific knowledge achieved by the learner because of his previous learning experiences, and it considers as the base to learn new knowledge.

**Learning:**

It is the organized design of experience (experiences) that helps the learner to implement the change in performance, and in general, it is a learning management led by teacher.

**Educational Technologies:**

They are the methods, means, devices, and audible and readable materials which contribute in achieving the desired educational goals.

**Evaluation:**

It is the procedures aim to determine the extent of students' learning progress, as well as the extent of the quality of their performance according to certain standards, in which we can measure and specify the level of students, and analyze their mistakes, as well as direct and guide them to the activities that suit their levels. Therefore, it is diagnostic, remedial, and preventive process.

**Performance Evaluation:**

It is the effort of the learner in a field that requires act or work, or achievement which is different in many aspects from studying some knowledge.

**Constructive Evaluation:**

It is an organized process which is carried out during formation of the information (during teaching and semester), and aims to correct the way of the educational process of the learner and check his understanding to information that he learned and the extent of his progress towards the desired goal.

**Diagnostic Evaluation:**

It aims to determine the causes of study problems that the learners suffer from and which hinder their study progress.

**Summative Evaluation:**

It cares for revealing the final outcome of knowledge, skills, values, and habits which are supposed to be achieved as the outcome of learning.

**Formative Evaluation:**

It contributes in making decisions practically in any field by scientific method and specify the level of the learner before starting study.

**Continuous Evaluation:**

It is carried out in line with teaching and continues along with it. The goal of this process is modifying the path through the feedback according to the faults and weaknesses in the learners. The results of evaluation of different grades are aggregated in addition to the processes that carried out at the end of the work in order to specify the final level of the learner.

**Assessment:**

It is the process of gathering data and information about the learner in connection with what he knows or what he can do. This process can implemented by using some tools such as observing the students during learning, or inspecting their production, or testing their knowledge and skills.

**Learning Kit:**

It is a knowledge vessel contains various sources of learning which are designed in a form of an integrated program that is used in learning or teaching different unit of knowledge that suits the abilities of the learner and his environment, and leads to increase the knowledge, experiences, and skills of learner to qualify him to meet life situations related to the knowledge that he achieved as outcome of learning the content of such kit.

The learning kit is a method of self learning which became more important now along with the changes and the modern scientific developments.

**Concept Maps:**

They are graphics that link the concepts to each other by lines or arrows on which words are written to illustrate the relation between the concept and other concept and are called linking words.

Moreover, it is a sequential pyramidal structure in which the most general and comprehensive concepts come at the top of the map and the most precise concepts come at the bottom of the map. It is done in the form of crotch which indicates the level of differentiation between the concepts, ie, the extent of correlation of the most precise concepts and the most general concepts. The relations between concepts are represented by words or expressions which are written on the lines that link any two concepts, and may be used as methodological and learning tools in addition to a method of evaluation.

**Transparency:**

Is a transparent plastic plate which allows the light to pass through it. It is prepared by writing or drawing directly on it, and then displayed by using the projector.

**Teaching Methods:**

They are known as the general procedures that carried out by the teacher in a certain educational situation.

The method of scientific presentations:

In this method, the teacher carries out a presentation before the students or a learner or a group of learners carrying it out. It is a teaching and learning method to present a scientific fact, scientific concept, or scientific generalization.

**Measurement:**

It is a process which based on using and employing the numbers according to specific system for the quantitative assessment of a particular attribute or variable, and is the quantitative expression of figures about the properties of objects, features and other.

**Project:**

It is a work related to life and based on a certain goal, which may be an individual or collective activity according to specific and successive steps.

**Concept:**

It is an intellectual perception in a form of symbol, word, or sentence and is used to indicate a certain subject, thing, or phenomenon.

**Portfolio of achievement:**

In this portfolio, the learner keeps samples of his performance to show his works and achievements which indicate his natural, social, psychological, creative, and cultural development.

**Skill:**

In psychology it is known as: the speed and accuracy in performing a work in the shortest possible time, and this work may be simple or compound.

**Learning Strategies/Skills:**

A set of skills which are required for learning and acquired by the learner. The learning skills are developed gradually and regularly in line with the age of the learner, and they include the skills of thinking, solving problems, communication, and sporting and practical skills.

**Enrichment Activity:**

It is a work performed by the learners who perfected the subject of the book and their abilities allow them to reach high levels of performance up to innovation and sometimes creativity.

**Essential Activity:**

A work which is performed by all the learners to build the basic scientific knowledge in the academic subject.

**Warming-Up Activity:**

A work that is performed by the learners to reach a mental status which will enable them to receive new learning. That activity may relate to a previous learning that clears the ground to new learning or exploratory activity that leads to new knowledge.

**Supplementary Activity:**

It is a work performed by the learners who achieved the subject regularly. These activities support the learning of the learners and lead them to deepen and perfecting the academic subject.

**Remedial Activity:**

It is a work performed by the learners who face difficulties in learning. Such work can contribute in remedy and overcome such difficulties and may take a form of re-teaching in a way which is more proper to this category of learners. Such activities shall be performed under the supervision of the teacher and subject to his instructions.

**Learning Outcomes:**

They are expressions that describe the expected performances of learner after studying specific subject.

**Goal:**

They are expressions that describe the learning outcome which is expected to be achieved by the learner.

**Self-Learning Tools:**

They are tools which the learner depends on in his self-learning and they are considered as academic subjects that may be in the form of a book or educational film, sound record, and all of them may be in one portfolio.

**Teaching Tools:**

They are a set of tools and devices that are used by the teacher or learner to transfer knowledge content or reaching it inside or outside the classroom in order to convey the meanings and explain the ideas and improving learning and teaching.

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